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اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ

القران الحكيم 2:258

Ahmadiyya Gazette Online

The Blessed System of Wasiyyat in Ahmadiyyat

December 2024

The Will

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ
وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ

Surely, Allah has purchased of the believers their persons
and their property in return for the Garden they shall have

القران الحكيم 9:111

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United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)

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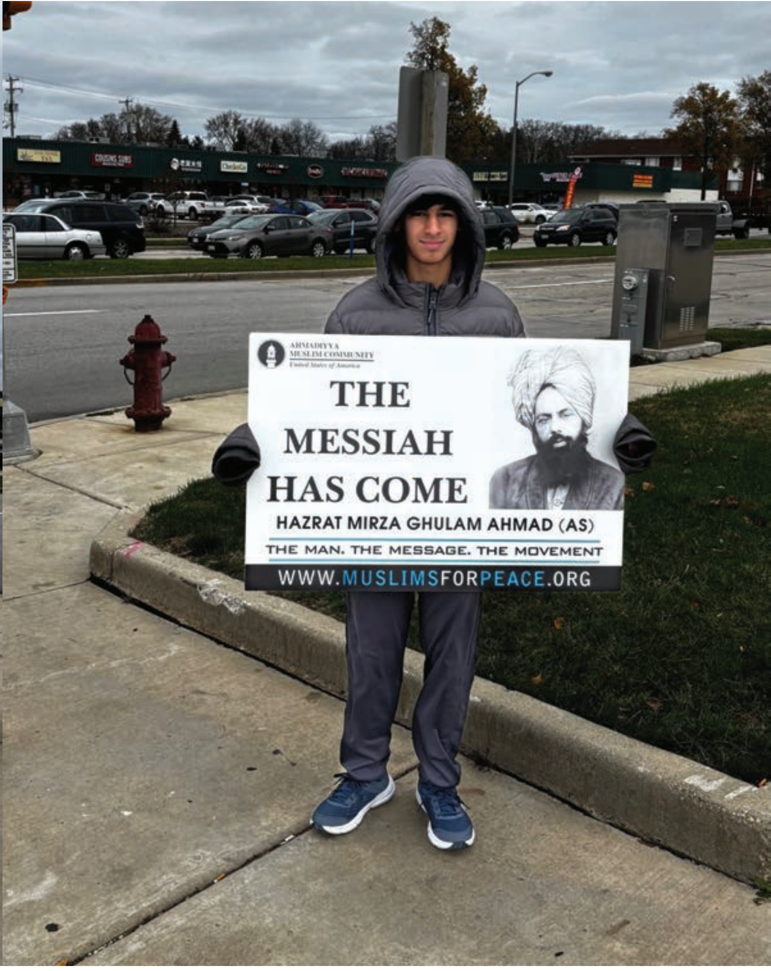
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Acronyms for salutations used in this publication

S.a./s:	ṢallAllāhu ‘Alaihi Wa Sallam (may peace and blessings of Allāh be upon him)
A.s./a:	‘Alaih-is-Salām
R.a.:	Raḍiyallāhu ‘Anhu/‘Anha (may Allāh be pleased with him/her)
R.h.:	Raḥimahullāhu Ta‘ālā (may Allāh shower His mercy on him)
A.b.a.:	Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz (may Allāh support him with His mighty help)

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Verse numbers in the references from the Holy Qur’ān count Tasmiya at the beginning of a chapter as the first verse.

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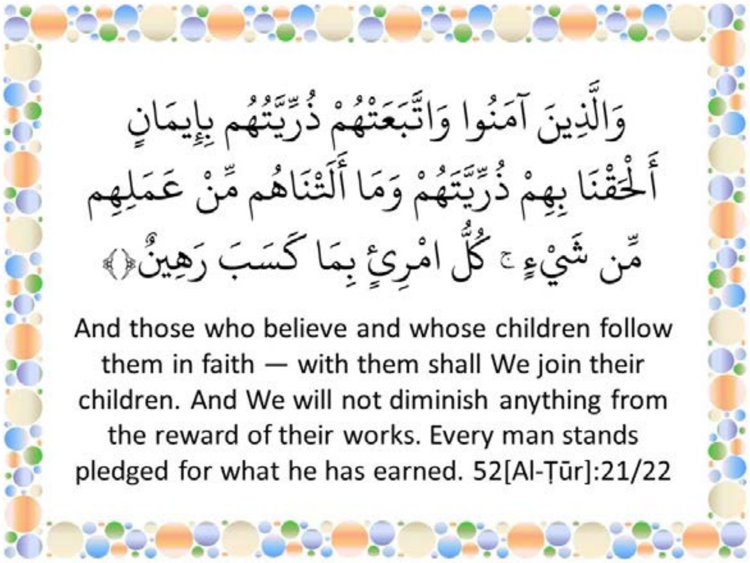
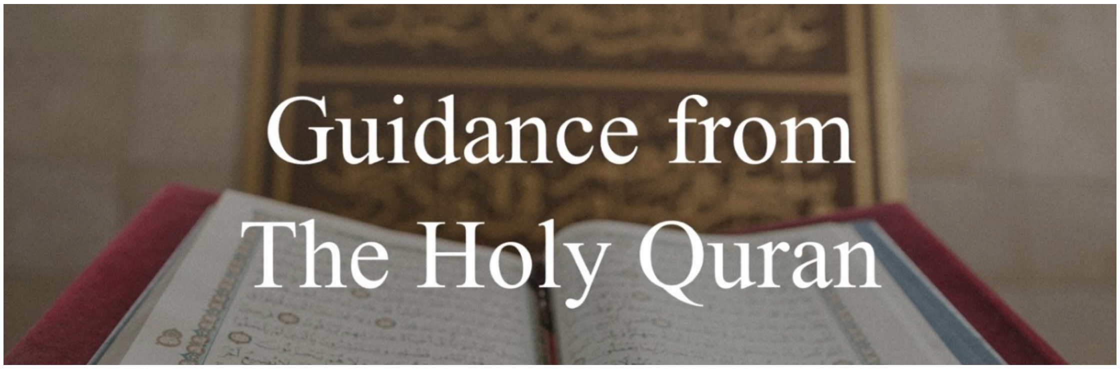


وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم
مِّن شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿﴾

And those who believe and whose children follow them in faith — with them shall We join their children. And We will not diminish anything from the reward of their works. Every man stands pledged for what he has earned. 52[Al-Ṭūr]:21/22



Guidance from The Holy Quran

Guidance from the Holy Qur'ān

Reward for Financial Sacrifice

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۔ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ
وَالْاِنْجِيْلِ وَالْقُرْاٰنِ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ

Translation:

Surely, Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah, and they slay and are slain — a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph. (English translation of the Holy Qur'ān (9[At-Taubah]:111) by Hazrat Maulawi Sher 'Ali)

Commentary:

The words, an unfailing promise that He has made incumbent on Himself in the Torah and the Gospel and the Quran, mean that the Torah, the Gospel and the Quran contain clear promises of divine favor and assistance for those who strive in the cause of God with their persons and property. The promise is general, but was to apply to Muslims alone after Islam had abrogated other religions. These words may also mean that the people of whom God purchased their lives and property in exchange for Heaven, viz. the Companions of the Holy Prophet of Islam, have been spoken of and commended in all the three Books, that is, not only in the Quran, but in the Torah and the Gospels as well. [The Holy Qur'ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (9[At-Taubah]:111)]

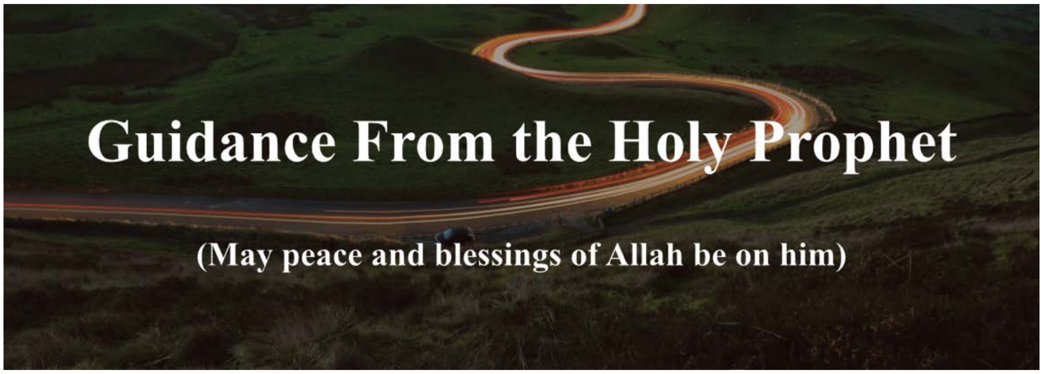
Hazrat Khalifatul-Masih IV explains Nizam-i-Waṣiyyat from the Holy Qur'ān

In response to a question, "Was "Nizam-i-Waṣiyyat" ever mentioned in the Qur'an or the sayings of Muhammad? Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) explained:

"The Holy Qur'an has clearly mentioned a bargain between Allah and His servants, and the Nizam-i-Waṣiyyat or any such system which has been initiated or founded at the behest of Allah, a direct injunction from Allah, falls under that:

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ

(Ref: Al-Nahl, vol. 16, nos. 2-3, Q2-3, (2005), p. 17)


Guidance From the Holy Prophet
(May peace and blessings of Allah be on him)

Pinnacle of Financial Sacrifice

عَنْ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ عِنْدِي مَالاً فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ
سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "مَا أَبْقَيْتَ لأَهْلِكَ" قُلْتُ مِثْلَهُ وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ
"يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لأَهْلِكَ" قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ قُلْتُ وَاللَّهِ لاَ أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا

'Umar bin Al-Khattab (may Allah be pleased with him) relates that the Holy Prophet (may peace and blessings of Allah be on him) asked us to give in charity. At that time, I had money. I said to myself that I would outdo Abu Bakr that day. So, I came with half of my money. The Holy Prophet said, “What have you left for your family?” I said the same [amount]. Abu Bakr came with everything he had. The Holy Prophet said, “O Abu Bakr, what have you left for your family?” Abu Bakr (may Allah be pleased with him) said: “I have left for them Allah and His Messenger.” ‘Umar said, “I swear to God that I will never be able to beat him in anything.” (Jami‘-ut-Tirmidhī, Book 46, Hadith 3675)

Guidance from the
Promised Messiah
(May peace be on him)

Glad Tidings for Mūṣiyān

The Promised Messiah said:

“Rejoice and be happy that the field of achieving nearness to God is vacant. Every nation is in love with the world and to what pleases God the world pays no attention. Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much-coveted prize from God. Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree.” [The Will (Al-Waṣiyyat), Islam International Publications UK (2023), p. 11]

The Promised Messiah (may peace be on him), therefore, announced under Divine Command that God had ordained that those, who desired to win real Paradise today, must volunteer from 1/10th to 1/3rd of their properties and belongings. He went on to prescribe that the properties obtained by this means would be devoted towards strengthening the foundations of Islam by means of propagation of the teachings of the Quran, the spread of Islamic literature and the setting up of Islamic missions. (Al-Waṣiyyat, Condition No. 2). [New World Order of Islam by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, Islam International Publications, UK (2017), pp. 121-122]

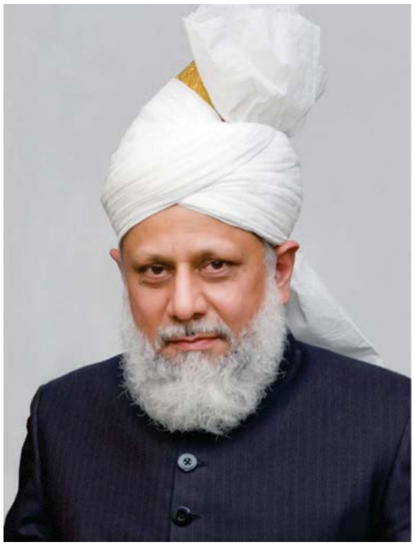
Hazrat Khalifatul-Masih V
on Wasiyyat

Hazrat Khalifatul-Masih V on Waṣiyyat

Hazrat Khalifatul-Masih V on Waṣiyyat

Hazrat Khalifatul-Masih V (may Allah be his Helper) gave a Waṣiyyat target to all the members of the Jamā‘at. He said while delivering a speech at Jalsa Salana UK in 2004:

> "This is such a revolutionary system that if a person joins it with true intentions, and after joining makes an honest effort towards self-improvement, then with the blessings of this system, the long spiritual journey requiring years will be covered in days and the one which otherwise requires days will be covered in hours... My wish is that the 50% earning members in every Jamā‘at of every country should enroll in this grand scheme of Waṣiyyat established by Hazrat Aqdas Masih *Mau‘ūd* (may peace be on him)... May Allah enable us to understand our responsibilities and help us in fulfilling our obligations. Ameen."



میں وہ پانی ہوں کہ آیا آسماں سے وقت پر
میں وہ ہوں نورِ خدا جس سے ہُوا دِن آشکار

I am the water that has descended from heaven at the right time
I am the light of God that has ushered in the daybreak

(The Promised Messiah)

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا
And recite the Qur'an slowly and thoughtfully

Rules of Meem Sākin مْ

Meem Sākin

Meem Sākin مْ is a Meem (م) among the letters whose Makhraj (the place of articulation, literally, the place the letter is emitted from) is between the lips. Therefore, when referring to the rules applying to Meem Sākinah, the word Shafawi (meaning "labial") is used to distinguish the rule from that of noon Sākin.

There are three rules that apply to Meem**"مْ" Sākin.**

1. Izhār-e-Shafawi
2. Ikhfā-e-Shafawi
3. Idghām-e-Shafawi

Izhār-e-Shafawi:

The rule of Izhār-e-Shafawi requires clear pronunciation of a meem Sākin. When meem Sākin is followed by Arabic letters other than Baa or Meem, it must be pronounced clearly without a nasal sound.

Exercise:

بَعْضُهُمْ عَلٰى . عَلَيْهِمْ رَبُّهُمْ . اَلَمْ تَرَكَيْفَ

Ikhfā-e-Shafawi:

The rule of Ikhfā-e-Shafawi is applied when the letter Baa (ب) appears after a meem Sākin (مْ) there will be an Ikhfā-e-Shafawi. The sound of Meem Sākin (مْ) would be produced by a gentle nasal sound for a bit longer than otherwise (about two seconds).

Exercise:

فَيُنَبِّئُهُمْ بِمَا . بَيْنَهُمْ بِلْحَقِّ . تَرْمِيْهِمْ بِحِجَارَةٍ

Idghām-e-Shafawi:

In this rule, when two meems come together at the same time, these are merged into one another, and Idghām takes place. If after meem Sākin (مْ), there appears a Meem Mushaddad (مّ), Idghām takes place. It must be pronounced with the Ghunna sound.

Exercise:

هُمْ مِّنْكُمْ . عَلَيْهِمْ مُّؤْصَدَةٌ . خِلَنَّهُمْ مُّدْخَلًا

(Qudratullah Ayaz, Milwaukee)

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Furqan Mehmud, Fitchburg Jamā'at,USA

He looked into my heart and left me in a state of awe
I should have realized He's watching and abide by the Sharī'ah law.
I am worried about what I can afford to give
Not realizing unnecessary expenditures for my ego to live.
Proof is there yet I still look for Siddiq and Farooq's Junoon* (obsession).
لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (lan tanāl-ul-birra hattā tunfiqoo mimmā tuhibboon) **

In his book it says what you love most is what you should spend.
My heart says okay but my mind is not willing to bend.
I look to increase my wealth by increasing my time.
I fall into the worldly chatter, making me a spiritual mime.
Proof is there yet I still look for Siddiq and Farooq's Junoon*.
لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (lan tanāl-ul-birra hattā tunfiqoo mimmā tuhibboon) **

I attempt to replicate the stories and expect divine interventions.
But only robotic actions, and no fervor intentions.
My financial sacrifice is something I wish not to display.
Afterward, I must not hit pause but continuously replay.
Proof is there yet I still look for Siddiq and Farooq's Junoon*.
لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (lan tanāl-ul-birra hattā tunfiqoo mimmā tuhibboon) **

I pray that I am never in a position to beseech.
Only towards him, who makes everything easy to reach.
My pockets may be empty but my faith is preserved.
Allāh will fill them at a time that is well deserved.
Proof is there yet I still look for Siddiq and Farooq's Junoon*.
لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (lan tanāl-ul-birra hattā tunfiqoo mimmā tuhibboon) **

** Siddiq: Hazrat Abu Bakr, may Allah be pleased with him.*

Farooq: Hazrat ʿUmar, may Allah be please with him.

Junoon: obsession

*** Never shall you attain to righteousness unless you spend out of that which you love. (3[Aal-e-'Imran]: 93)*

A Page from the Diary of Hazrat Khalifatul-Masih II

(may Allah be pleased with him)

A Page from the Diary of Hazrat Khalifatul-Masih II

After Ẓuhr Prayer on 26-27 January 1924

Diary of Hazrat Khalifatul-Masih II

May Allāh be pleased with him

Birth of Hazrat Masih of Nazareth (peace be on him)

On the mention of the fatherless birth of Hazrat Masih of Nazareth (may peace be on him), [Hazrat Khalifatul-Masih II] said:

> “Either this has to be accepted that he was fatherless or there will definitely be a doubt about his birth. If it is said that Yusuf Najjar, according to tradition, had intimacy after Nikah (marriage) but without marriage rituals, then there could be no reason for any doubt. So, either the Messiah would be believed as fatherless, or there shall have to be doubt about his birth.”

Mufti Muhammad Ṣādiq said that when he tried to talk to the physicians in America about it, they, due to the stubbornness of the clergies, never expressed their willingness to participate in the academic discussion on this issue.

Hazrat Khalifatul-Masih II said that it was a custom among the Jews that after Nikah (marriage), men and women could meet even before the departure of the bride from her home, but I have not found its proof. (Al-Fazl, 5 February 1924, p. 5)

Philosophy of setting dowry for women

Shaikh Muhammad Hussain, a sub-judge, submitted,

> “What is the philosophy of setting dowry for women?”

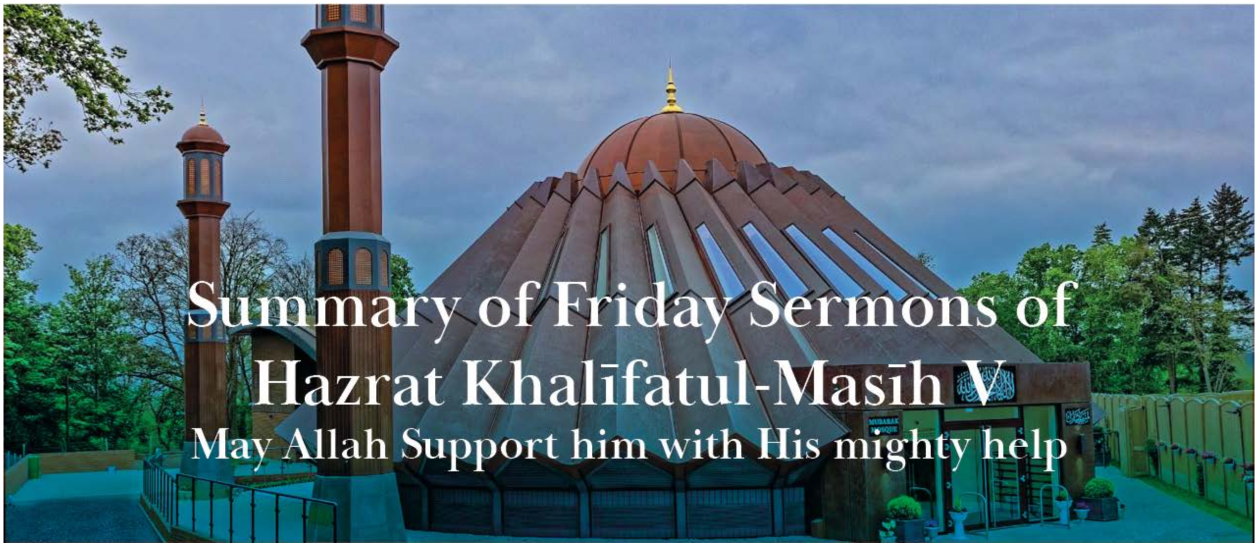
[Hazrat Khalifatul-Masih II] said:

> “The philosophy of setting the dowry is that a property is determined for a woman, which she possesses. A woman has many needs that men consider unnecessary, but they are important for her, and some matters she cannot even disclose to a man. The Sharī’ah (Islāmic jurisprudence) has recognized her needs, and has arranged for a permanent property for this, and has proven the right of the woman by the determination of a dowry. And in this way, Islām has fulfilled a great need of civilization. In England, a woman does not possess property, but whatever debt she bears for clothes, etc., it has to be paid by the man.”

A question was submitted, “Why did Hazrat ‘Umar stopped from fixing an excessive dowry?”

(Hazrat Khalifatul-Masih II) said:

> “Because people started fixing big dowries for the sake of pomp and show, although he himself had fixed the dowry of Ummi Kulthum, daughter of Hazrat ‘Ali, for forty thousand Dirhams, and it was paid that in advance.
>
> (Al-Fazl, 5 February 1924, p. 6)



Summary of Friday Sermons of Hazrat Khalīfatul-Masīh V

May Allah Support him with His mighty help

October 2024

1 November 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) continued mentioning incidents relating to the expedition of Banū Quraizah. There are different notions about the number of Jews executed by the Muslims. Hazrat Mirza Bashir Ahmad (may Allāh be pleased with him) quoted the number as about four hundred. The verdict about the killing of the Jews was that of Hazrat Sa‘d (may Allāh be pleased with him) and not the Holy Prophet. Banū Quraizah agreed to the verdict of Hazrat Sa‘d. The Holy Prophet only supervised his administration. The punishment was given accordingly, as mentioned in the Bible. (Edited from the summary prepared by the Review of Religions, 1 November 2024)

8 November 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) said that the 90th year of Tahrik Jadid came to its conclusion and announced the start of the 91st year. In the previous year, the worldwide Ahmadiyya Muslim Community offered a sacrifice of £17.98 million, an increase of over £779,000 compared to last year. This is despite the difficult financial situation in the world. The positions of countries according to their contributions are Germany, Britain, USA, Canada, A Middle Eastern Country, India, Australia, Indonesia, A Middle Eastern Country and Ghana.

There was also a significant increase in the percentage of those who participated in the Tahrik Jadid scheme and offered financial sacrifices. The positions according to the percentage of participants are USA, Switzerland, Britain, Canada and Australia.

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) gave pinnacle financial sacrifices for Tahrik Jadid from Tanzania, Kazakhstan, Georgia, Germany and Karachi (Pakistan). (Edited from the summary prepared by the Review of Religions, 8 November 2024)

15 November 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) started describing the “Treaty of Ḥudaibiyah.” The treaty took place in Dhu al-Qa‘dah 6 AH (March 628 AD). God Almighty revealed an entire chapter of the Holy Qur’an regarding the Treaty of Ḥudaibiyah in Surah al-Fath (The Victory). It begins as follows:

“Verily, we have granted thee a clear victory. That Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favor upon thee, and may guide thee on a right path; and that Allah may help thee with a mighty help.” (48[Al-Fath]: 2-4)

Based on a vision, the Holy Prophet (may peace and blessings of Allah be on him) saw that he entered the Ka‘bah and took possession of its keys. So, he gathered his companions present and set on this journey. He set out without any weapons except for their sheathed swords, which were customary for Arabs to take with them on every journey. The Holy Prophet was asked why he didn’t take weaponry with him, knowing that there was a threat posed to Muslims by the Meccans. The Holy Prophet said that since he was setting out for the ‘Umrah (lesser pilgrimage), he did not wish to take weapons with him. The Holy Prophet entered the state of Ihram and recited:

“Here I am, O Allah here I am. Here I am, You have no partner, here I am. Indeed, all praise and bounty are

Yours and Yours in the kingdom. You have no partner.”

Upon learning that Khalid bin Walid and his army had set out to block the Muslims’ path, the Holy Prophet adopted another route, which led the Muslims to Ḥudaibiyah and asked all his companions to slaughter their animals. (Edited from the summary prepared by the Review of Religions, 15 November 2024)

22 November 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) continued describing the Treaty Of Ḥudaibiyah.

A renowned chieftain from the Khuza‘ah tribe named Budail bin Warqa, came to meet the Holy Prophet (may peace and blessings of Allah be on him) and said, “The people of Makkah are ready for war and they shall never let you enter Makkah.” The Holy Prophet replied, “We have come here to perform ‘Umra. The fire of war has burnt them to dust; they still do not refrain from fighting. I am even prepared to settle a truce with them. If however, they reject this proposal of mine and insist on keeping the fire of war aflame, then I also swear by His name in Whose hand is my life, that I shall not retreat from this battle, until I die in this cause, or God gives me victory.

The Meccans did not accept the Holy Prophet's proposal and showed intention to fight a war. The Holy Prophet sent Hazrat ‘Uthman (may Allah be pleased with him) to inform the Quresh of the peaceful designs of the Muslims. However, despite this, all the people stubbornly clung to the view that either way, the Muslims could not enter Makkah that year. To secure more beneficial conditions, Quresh detained Hazrat ‘Uthman and there was a rumor that he had been martyred. The Holy Prophet said, “If this news is true, then by God, we shall not move from this place until we seek revenge for ‘Uthman.” Then the Holy Prophet said to the companions, “Come and place your hand on my hand (which is the Islāmic way of Bai‘at) and take an oath that none of you shall show his back and will sacrifice his life if need be, but shall not retreat from this place.” This Bai‘at is known as Bai‘at-e-Ridwan. (Edited from the summary prepared by the Review of Religions, 22 November 2024)

29 November 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) continued describing the Treaty of Ḥudaibiyah.

The Quraish had sent a contingent to circle the Muslims and strike at any time they found an opening to cause harm to the Holy Prophet (may peace and blessings of Allah be on him) and the Muslims. The Quraish shot arrows and threw stones, causing the martyrdom of Hazrat Ibn Sulaim (may Allah be pleased with him). The Muslims were able to apprehend twelve people from this group.

There was the exchange of envoys. When the Quraish came to know that the Holy Prophet had taken Bai‘at-e-Ridwan, they also agreed to the treaty. The envoy, Suhail, interjected many times during the writing of the treaty and forced Muslims from circumambulating the Baitullah this year. Generally, companions of the Holy Prophet were not happy with the proposed treaty. The conditions of the treaty were as follows:

1. The Holy Prophet and his companions would return (to Madinah) this year.
2. Next year, they would be permitted to enter Makkah and fulfill the rite of Umrah, but except for a sheathed sword, they would not be permitted to bring any arms. Furthermore, they would not remain in Makkah for more than 3 days.
3. If any man from among the people of Makkah went to Madinah, even if he be a Muslim, the Holy Prophet should not grant him protection in Madinah and should return him. In this relation, the words of Sahih Bukhari are: “If a man from among us comes to you, you shall return him.” If however, a Muslim were to leave Madinah and come to Makkah, he would not be returned. In another narration, it is mentioned that if any man from the people of Makkah came to Madinah without the permission of his Wali or guardian, he should be returned.
4. Among the tribes of Arabia, whichever tribe wished to ally with the Muslims could do so and whichever tribe wished to ally with the people of Makkah could do so.
5. For the time being, this treaty would be for 10 years and during this period, war would be suspended between the Quraish and the Muslims.

Two copies of this agreement were transcribed and as witnesses, many esteemed people put down their signatures. From the Muslims were Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman (who had returned from Makkah by that time), Abdur-Rahman bin Auf, Sa‘d bin Abi Waqqas and Abu Ubaidah (may Allah be pleased with them). After the agreement had been concluded, Suhail bin Amr took one copy of the agreement and returned to Makkah, while the other copy remained with the Holy Prophet.

When Suhail returned, the Holy Prophet (may peace and blessings of Allah be on him) said to the Muslims, “Get up and after slaughtering your animals, shave your heads right here, and then prepare for our return. During his return journey, when the Holy Prophet reached Kiraʻul-Ghamim near ʻUsfan and it was night, the Holy Prophet made an announcement and gathered all the companions. He said, “This night, a Surah has been revealed to me, and it is more dear to me than all the things of this world.” It is as follows:

“O Messenger, we have indeed given thee a magnificent victory, so that we may begin for you an era, wherein the veil of forgiveness shall cover up thy shortcomings, past and future, and that He may complete His favor upon thee and may guide thee on the straight path of success. And indeed, Allāh shall help thee with a mighty help...The truth is that God indeed fulfilled the vision for His Messenger. For now, God Willing, you shall enter the sacred house in a state of security, some of you having their heads shaven and others having their hair cut short, and you shall have no fear.” In other words, if you were to have entered Makkah this year, it would not have been an entry of security; it would have been an entry of war and bloodshed. However, in the vision, God had shown an entry of security and it is for this reason that, as a result of the agreement this year, a state of security has been devised. Now, in accordance with the vision shown by God, you shall soon enter the Sacred Mosque in a state of security. Indeed, it so happened.” (Surah Al-Fath)

(Edited from the summary prepared by the Review of Religions, 29 November 2024)

The full original text of Friday Sermons by the Aḥmadī Muslim Caliphs is available in print in Al-Fazl International and Badr. These publications are also available online at alIslām.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislām.org under Friday Sermons.

Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

Hazrat Khalifatul-Masih V
(May Allah be his Helper)
Mentions Ahmadi Muslims of the US

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) Mentions Aḥmadī Muslims of the US.

Hazrat Khalīfatul-Masīḥ V leads the funeral prayer in absentia of Abdul Rashid Fouzi Ibn Muhammad Musa of the USA

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) led the funeral prayer in absentia of Rashid Fouzi Ibn Muhammad Musa of the USA Jamāʻat. He passed away on 23 September 2024 at the age of 83. Inna Lillāhi Wa Innā Ilaihi Rajiʻoon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)]. He graduated from Taʻlīmul-Islām College in 1960 and did his Masters in History from the University of Punjab in 1962. He taught at Taʻlīmul-Islām College from 1962 to 1966. In 1966. He was appointed to Ahmadiyya Muslim Secondary School, Freetown, Sierra Leone, where he served until 1990. He moved to the United States in 1990 and served as president and Finance Secretary of Ahmadiyya Jamāʻat, Baltimore. Since 2019, he has been serving in the office of the Finance Department of the US Jamāʻat. He was punctual in daily prayers and fasting. He was a pious and sincere person and was deeply committed to Khilāfat. He was a pious, supplicant, hardworking, trusting in God, humble, high temperament, compassionate, and sociable person. The deceased was a Musi. He is survived by his wife, a son, and two daughters.

(Translated by the Editor of the Aḥmadiyya Gazette, USA, from the website of Al-Fazl International, 28 October 2024)

Khilafat News

Translate your aspirations into reality

Hazrat Khalīfatul-Masīḥ V addresses the General Meeting of the Ahmadiyya Muslim Medical Association

On 27 October 2024, the Ahmadiyya Muslim Medical Association held its general meeting at Islāmabad, Tilford, UK.

The highlight of the meeting was the keynote address delivered by Hazrat Khalifatul-Masih V (may Allāh be his Helper). He expressed his pleasure at the gathering of Aḥmadī doctors from around the world, stating, "Al-Ḥamdu Lillāh, I am pleased that Aḥmadī doctors from around the world have joined together at this conference to collaborate and explore new and better ways to fulfill the objectives of the Ahmadiyya Muslim Medical Association."

Hazrat Khalifatul-Masih highlighted the exemplary work of the medical association in Australia, the USA, Germany and Majlis Anṣārullāh UK

Acknowledging the efforts of Aḥmadī doctors in the United States, he said, "Al-Ḥamdu Lillāh, our Aḥmadī doctors in the United States have also demonstrated a long-standing commitment to serving the Jamā'at's healthcare initiatives." He highlighted their pivotal role in the construction of the Tahir Heart Institute in Rabwah (Pakistan) and their continued support through providing essential medical machinery and equipment.

Hazrat Khalifatul-Masih V (may Allāh be his Helper) urged the Ahmadiyya Muslim Medical Association in the United States and other countries to focus on raising the standards of the Fazl-e-'Umar Hospital in Rabwah. "Indeed, the ambition and objective should be for the Fazl-e-'Umar Hospital to become a genuine center of medical excellence," he asserted. He called for the construction of new buildings, renovation of existing ones, procurement of modern medical equipment, and recruitment and training of more doctors, nurses, and staff.

He encouraged the doctors, stating, "If you can achieve this objective, you will not only impact the lives of countless individuals today but will also leave a lasting legacy for generations to come, In-Sha-Allāh."

Concluding his address, Hazrat Khalifatul-Masih V (may Allāh be his Helper) reminded every Aḥmadī doctor and medical professional of their unique position to serve humanity. "Do not take this lightly. Instead, consider this a huge privilege and opportunity to gain the nearness and blessings of Allāh the Almighty," he urged. He encouraged them to never tire or waver in their service and to constantly seek new ways to contribute, innovate, and expand their reach. (Edited from a report prepared by Al-Hakam, 28 October 2024)

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International News of
Ahmadiyya Muslim Communiuty

International News of Aḥmadiyya Muslim Community

Ahmadiyya Jamā‘at Indonesia represents at the International Colloquium

The Faculty of Ushuluddin of Syarif Hidayatullah Jakarta Islāmic State University (UIN Syarif Hidayatullah Jakarta), in collaboration with the University of Rostock and the Führungsakademie der Bundeswehr, held an International Colloquium at the multipurpose hall of the Syahida Inn Building, Ciputat, on 10-11 September 2024. This event brought together academics and practitioners from various backgrounds and countries to examine how religion can be a solution to peace and social cohesion.

This International Colloquium is titled “Diplomacy of the Divine: Religion’s Role in International Peace,” which discusses the opportunities and risks associated with religious diversity, particularly focusing on Indonesia and Germany, and aims to enhance interfaith dialogue and mutual understanding.

The colloquium featured brief presentations from eight invited speakers from various backgrounds, including Syed Taha Anwar, a representative of Ahmadiyya Jamā‘at Indonesia.

The keynote speaker was Professor Ismatu Ropi, M.A., PhD, the Dean of the Faculty of Ushuluddin at UIN Syarif Hidayatullah Jakarta, who stated in an interview that the Ahmadiyya Muslim Jamā‘at has always been an organization that makes the issue of peace a part of its actions and contributions to social life. (Hafizurrahman, Indonesia Correspondent)

Ahmadiyya Jamā‘at Ecuador participates in the first international book fair

Ahmadiyya Jamā‘at Ecuador participated in the international book fair in Guayaquil on 18-22 September 2024 and was attended by more than 28,000 people. Over 3,000 people visited our stall, and more than 5,000 flyers were distributed. The Holy Qur’ān with Spanish translation and the Promised Messiah’s book “Jesus in India” attracted Ecuadorians' interest. (Abdul Basit Khawaja, Missionary Ecuador)

Majlis Khuddāmul-Ahmadiyya UK hosts a “Voices for Peace” event at the Scottish Parliament

VOICES FOR PEACE
VOICES
FOR PEACE

Majlis Khuddāmul-Ahmadiyya UK hosted a “Voices for Peace” event at the Scottish Parliament in Edinburgh on 24 September 2024, advocating for justice and a lasting ceasefire to promote peace in the Middle East. More than 75 guests, including members of the Scottish Parliament and councilors, attended the event.

Ṣadr Majlis Khuddāmul-Ahmadiyya UK, Abdul Quddus Arif, read out an excerpt of Hazrat Khalifatul-Masih V (may Allāh be his Helper) where he highlighted the utmost need for united efforts to make the world a better and far more harmonious place.

Ibrahim Ikhlaf, Secretary Tabligh of Jamā‘at UK, said that Islām teaches that peace is the outcome of justice. Hence, we must choose for our neighbors what we like for ourselves.

A video clip of Hazrat Khalifatul-Masih V was shown to all, where he highlighted the importance of prevailing peace and how to avoid another world war.

(Arshad Mehmood Khan, Scotland Correspondent)

Ahmadiyya Muslim Community Italy hosts an historic event in Rome

On 18 October 2024, Ahmadiyya Jamā'at Italy organized an event at the historic Campidoglio (Capitol Hill) in Rome. The event was titled "Rome of Religions: Towards the Jubilee of Welcome. The Ahmadiyya Muslim Community for Interreligious Dialogue." It was held at Sala della Protomoteca, a venue deeply embedded in Roman history.

Distinguished guests filled the hall of eighty seats, including city administrators, academics, journalists, and members of the Jamā'at. The purpose of this event was to foster greater awareness and understanding of the Jamā'at's peaceful message within Rome. External speakers were invited to speak on behalf of the Jamā'at, highlighting our contributions. Among them were representatives from universities, Vatican consultants, government advisors, and Dr. Nader Akkad, Imām of the Grand Mosque of Rome, who has a longstanding friendship with the Jamā'at. The National President of the Italian Islāmic Communities, Yasin Lafram, also delivered a speech emphasizing the importance of collaboration and unity within the broader Muslim community.

This event created a positive environment for the Jamā'at's ongoing and future projects in Italy. Key Muslim leaders, national administrators, and local authorities spoke in our favor, providing invaluable support to our initiatives. (Report Ataul Wasih Tariq, Missionary-in-charge, Italy, Al-Hakam, 1st November 2024)

AMC, French Guiana, organizes a Quran Exhibition

Ahmadiyya Muslim Community, French Guiana, organized a Quran Exhibition on 25-27 October 2024 at the mission house, welcoming visitors daily from 9 am until 6 pm. The guests were warmly welcomed with refreshments and short documentaries about the Jamā'at, presented in both French and Arabic. Throughout the exhibition, the visitors were able to view the Holy Quran's translations in over 20 different languages, and various verses and prophecies of the Holy Quran were displayed on roll-ups. Each formal visit concluded with a question-and-answer session. A dedicated book corner was arranged where visitors could explore Jamā'at literature. Several Afghan guests visited and stayed for an extended period. Two women expressed their appreciation, commenting that "they were truly happy to have decided to come here and felt as though they had known us forever, even though they had only been with us for a few hours."

On the second day, a Tabligh contact, Mubarak Mikaël Neker, expressed his satisfaction and decided to accept Islam Ahmadiyyat. On the final day, Mubarak Ashfaq Rabbani delivered a brief address. (Report by Luqman Bajwa, Missionary, French Guiana)

News of Interest

UN Experts Report Grave Concern on Discrimination and
Violence Against Ahmadis of Pakistan

UN Experts Report Grave Concern on Discrimination and Violence Against Aḥmadīs of Pakistan

Defense Minister of Pakistan Admits the State's Failure in Protecting Minorities

The leading English Newspaper of Pakistan, Dawn, reported on 25 July 2024: The United Nations experts voiced grave concern at reports of surging discrimination and violence against Aḥmadīs of Pakistan, including extrajudicial killings and attacks on their places of worship (mosques).

The Aḥmadīs in Pakistan have been persecuted for decades, but recently, their extrajudicial killings have increased. Eight independent experts said, "We are alarmed by ongoing reports of violence and discrimination against the Aḥmadīyya Community in Pakistan. It also included extrajudicial executions on freedom of expression."

These experts are appointed by the UN Human Rights Council but who do not speak on behalf of the UN. An Aḥmadī was killed in Saad Ullah Pur on July 8 and another in Bahawalpur district on March 4.

The experts also reported an alarming number of attacks on Aḥmadī places of worship and cemeteries. Several Aḥmadī worshippers were arrested on 'Īd-ul-Adha for obstructing their religious practices.

The National Assembly of Pakistan adopted last month a resolution to ensure the safety and security of religious minorities. The Defense Minister, Khawaja Asif, admitted on the floor of the house that the government has failed to protect the rights of the minorities.

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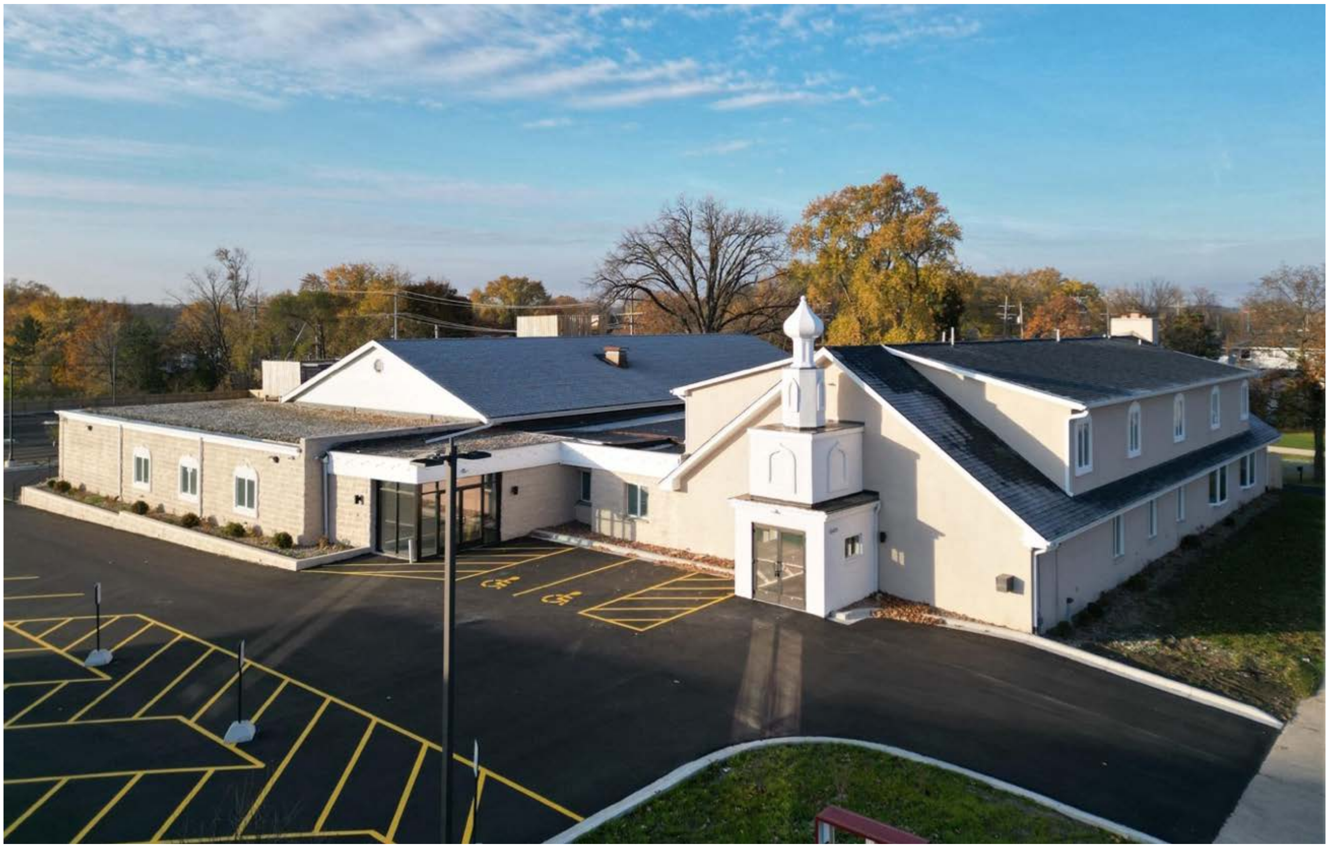
Activities and News of
The US Ahmadiyya Muslim Community

Ahmadiyya Muslim Community, Milwaukee, WI, offers Jumu‘ah at the new mosque building



The mosque of the Milwaukee Jamā’at, purchased in April 1992, became inadequate as it grew in size over the period. A bigger space was urgently needed. Consequently, the ‘Āmilah of Milwaukee chapter decided to find a new location. The local property secretary identified a banquet hall in Greenfield City, which is conveniently located, with a travel distance of 8 to 20 minutes for all Jamā‘at members. The old mosque building was sold in September 2022, and the proposed property was purchased in January 2023. It needed major alterations. After three years of hard work, the conversion of the banquet hall into a mosque was finally completed. On 30 October 2024, the Jamā‘at received the occupancy permit for the new mosque. God blessed Jamā‘at and Jumu‘ah prayer was offered on 1st November 2024. Preparations for the opening Jumu‘ah prayer began early in the morning. Volunteers from the community worked diligently to ensure that everything was in place, from the prayer rugs to the sound system. Most of the Aṭfāl left school early and members of Milwaukee Jamā‘at took half a day off from their work to attend the first Jumu‘ah in the new building. The total attendees were 255.

The Friday Sermon was delivered by the regional missionary Tariq Naseem. The sermon focused on themes of unity, community service, and the importance of maintaining strong moral and ethical values. After the Jumuʻah prayer, the Ziyafat team arranged the refreshments with tea, sweets, and samosas. The Aṭfāl enjoyed playing ping pong, and the whole community was excited about the new mosque building.

A new missionary house shall soon be built on the second floor. In-ʻSha-Allāh.

The first Jumuʻah at the new Milwaukee Mosque was a resounding success, setting a positive tone for its future role in the community. The mosque stands as a beacon of faith, unity, and service, promising to enrich the spiritual and social fabric of the area. May Allāh enable us to populate this mosque, Āmīn. (Report by Qudratullah Ayaz, Milwaukee, WI)

Ahmadiyya Muslim Community, Columbus, Ohio, holds annual local Qur'an Conference and Tahir Academy Graduation Ceremony

AHMADIYYA
MUSLIM COMMUNITY
Columbus, Ohio

AHMADIYYA
MUSLIM COMMUNITY
Columbus, Ohio

The Annual Local Qur'an Conference of the Columbus Jamā'at took place in Masroor Hall at the Baitun-Nasir Mosque in Groveport, Ohio, on 3 November 2024. Approximately seventy attendees, including men, women, and children, participated in the event. Missionary Usama Rehman attended and shared his insights while also addressing attendees' questions. Dr. Naeem Ullah joined virtually to provide a comprehensive review of the Tajweed rules. Dr. Abdus Salam Malik, Secretary Ta'līmul-Qur'an and Waqf-i-Ārḍī of the Columbus chapter, along with Raghib Ahmad, delivered presentations on the beauty and importance of the Holy Qur'an in our lives.

The event also included the Tahir Academy Graduation Ceremony. Principal Javed Yameen Malik announced the recipients of certificates and gift cards for students, teachers, and volunteers, expressing heartfelt appreciation for the contributions of students, parents, teachers, and volunteers. The local president, Rafi Malik, acknowledged the principal and his administrative team for their dedicated service to Tahir Academy. Following the event, lunch was served, and attendees offered Ẓuhr and 'Asr prayers in the congregation. (Report by Mohsin, Secretary Ishā'at, Columbus)

Majlis Anṣārullāh USA holds Forty-First National Ijtima

The 41st National Ijtima of Majlis Anṣārullāh USA was held on Saturday-Sunday, the 5-6 October 2024, at Bait-ur-Rahman Mosque in Maryland. The theme of this year's Ijtima was "Every Nasir must increase his standard of worship," which was taken from the address of Hazrat Khalifatul-Masih V (may Allāh be his Helper) at the Annual Ijtima of Majlis Anṣārullāh UK.

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Ijtima participants started arriving Friday night. Preliminary rounds of the educational competition took place after Maghrib/'Ishā Ṣalāt. Participation in these preliminary rounds was more than in previous years.

Saturday at 8:50 A.M., Amīr Jamā'at USA, Mirza Maghfoor Ahmad hoisted the Anṣār flag and led the silent prayers. He then presided over the opening session of the Ijtima. Ṣadr Majlis Anṣārullāh led the Anṣār pledge. This was followed by an Urdu poem. Amīr Jamā'at USA addressed the Ijtima participants. Amīr Jamā'at reminded Anṣār members about the recent speech of Hazrat Khalifatul-Masih V (may Allāh be his Helper) to the UK Anṣār Ijtima. He asked the Anṣārullāh leadership to assess the response of Majlis before and after the speech of Hazrat Khalifatul-Masih. In the end, he led silent prayer.

The final round of educational competitions started after the opening session. These competitions included Tilāwat, Impromptu speeches, and Urdu Poem. This year, participants were allowed to speak either in Urdu or English. A general knowledge team competition was held after this. One team from each region participated in the competition.

After the lunch and prayers, a faith-inspiring session was held. This was led by Nā'ib Amīr Dr. Faheem Younus Qureshi on the topic of "The story of the Anṣār Housing Complex and Blessings of Khilāfat." This was followed by a short talk by Missionary Azam

Akram on the topic of “Ṣalāt, Pathway to Success.” The “Health Talk” session was led by Qā’id Health Dr. Tanvir Ahmed. This was followed by parallel interactive workshops: “Creating a Lasting Bond of Marriage,” moderated by Faheem Younus Qureshi, “The New World Order, “ moderated by Zahid Mian, “How to Raise Spiritually Fit Children,” moderated by Imran Hayee, the Urdu workshop - ہجرت کی راہ سے فلاح کے شاہراہ تک by Hadi Ahmad, Mansoor Nasir and “Bicycle Maintenance 101” by Zaheer Ahmad.

In parallel to workshops, sports competitions were held. Sports included table tennis, volleyball, horseshoe toss, 5K run, and air rifle. Two new sports were included this year: badminton and pickleball. These two sports were played at an offsite location. Transportation was arranged for the participants of these competitions.

One of the special items at the Ijtima was the BBQ. Anṣār enjoyed the food and social time for bonding.

After the Maghrib and ‘Ishā prayers, a special session was held with Mubarik Siddiqi. The topic of this session was “Connection with Khilāfat.” Mubarik Siddiqi traveled from the UK with the permission of Hazrat Khalifatul-Masih V and presented a glimpse of the life and character of Hazrat Khalifatul-Masih (may Allāh be his Helper). He presented his poetry as well.

Tabligh panel discussion “Dawat-ilallā*h*, our Noble Mission” was held on Sunday morning. This was moderated by Nā’ib Ṣadr Saf Dom Muhammad Ahmad. The panelists included National Secretary Tabligh Dr. Waseem Sayed, Qā’id Tarbiyyat Missionary Tariq Mahmood Malik, Former National Secretary Tabligh ‘Ali Murtaza, and Qā’id Tabligh Khurram Shah. Anṣār asked various questions from the panelists.

Ṣadr Majlis Anṣārullāh held an hour-long Q&A session with all Ijtima participants. Anṣār asked various questions and provided some suggestions.

Every Nasir must increase his standard of worship
NAT IJTIMA 2024
M RULLAH USA

Nā’ib Amīr & Missionary In-charge Azhar Hanif presided over the concluding session. After Tilawat, Pledge, and poem, prize distribution was held. All the winners in educational and sports competitions received certificates and medals. Some special awards were also presented. This was followed by the Ijtima report presented by Ṣadr Majlis. He highlighted various programs of the Ijtima. Ṣadr Majlis thanked all the participants of the Ijtima and thanked all the volunteers for their tireless work in various departments. Estimated attendance was around 1500.

Missionary Azhar Hanif delivered the concluding address and cited various references including Hazrat Khalifatul-Masih V’s (may Allāh be his Helper) address to UK Anṣār Ijtima 2024. Missionary had the honor of attending UK Anṣār Ijtima. After the address, all participants repeated the Khilāfat pledge that Khalifatul-Masih took in last year’s Anṣār Ijtima. The Ijtima ended with silent prayer.

NATIONAL IJTIMA 2024
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41st NATIONAL IJTIMA
MAJLIS ANSARULLAH USA

One of the highlights of the Ijtima was the bicycle trip. A group of Anṣār traveled one hundred and fifty miles (Philadelphia to Bait-ur-Rahman Mosque) on bicycles. They reached Bait-ur-Rahman on Friday morning and were greeted by Ṣadr Majlis and other Ansar. Transportation and accommodation (at the Masjid and members' homes) were arranged. All food was cooked on-site and was served during the Ijima. A survey was made available to all participants to assess their experience and ensure improvement in the future.

Majlis Khuddāmul-Aḥmadiyya USA holds National Ijtima 2024

By the Grace and Mercy of Allāh Almighty, members of Majlis Khuddāmul-Ahmadiyya and Majlis Aṭfālul-Ahmadiyya USA gathered together at the Bait-ur-Rahman Mosque in Silver Spring, Maryland, for the 54th National Ijtima from October 11 to October 13, 2024. The focus of the Ijtima and the subsequent programming was around the theme of the year given to Majlis Khuddāmul-Ahmadiyya USA by Hazrat Khalifatul-Masih V (may Allāh be his Helper) of "Fulfilling Our Pledges."

Nay, but whoso fulfils his pledge and fears G
verily, Allah loves the God-fea
Holy Qu
National Ijtema USA

54th National Ijtema
2024

Majlis Khuddāmul-Ahmadiyya USA was honored with the presence of Syed Amer Safir, Chief Editor of the Review of Religions, who was appointed as the official representative of Hazrat Khalifatul-Masih V to National Ijtima 2024. During the Ijtima, a total of six sessions were held with Syed Amer Safir. Moreover, the highlight of the event was the special message sent by Hazrat Khalifatul-Masih V.

The Ijtima officially began on Friday, October 11, after Jumu‘ah prayers with the flag hoisting and opening ceremony presided by Syed Amer Safir who addressed the Khuddām and Aṭfāl. Following the opening session and for the remainder of the Ijtima, Khuddam, and Aṭfāl independently held their programs as separate arrangements were made for both auxiliaries.

A total of eleven Ta‘lim competitions were held: Tilawat, Nazm, Adhān, English Speech, Urdu Speech, Impromptu English Speech, Urdu Impromptu Speech, English Poetry, Hifz-e-Qur’ān, Hifz-Aḥādīth, and Hifz-e-Adi’yyah. A new game show-style competition called “Smartest Khadim Competition” and a video competition were also held. In addition to Ta‘lim competitions, eight sports competitions were held this year, including Cricket, Volleyball, Table Tennis, Basketball, Soccer, Flag Football, and Chess. An exhibition Kabaddi match was also organized.

The MKA Hub is a staple feature of the National Ijtima. This year, a new addition was the outdoor stage, where several engaging talks and panel discussions were organized. That included a session on “The Existence Project vs. Top Atheist Tik-Toks,” “Mental Wellbeing,” “Finding Your Match Made in Heaven,” “Justice in Gaza,” “Raising Children in the Modern World,” “Conquering Personal Struggles with Faith,” “Managing Finances,” and “Emergency Readiness.” On the October 12 evening, an Urdu “Mushaira” was held, followed by an Urdu discussion with Ṣadr Majlis, which was well appreciated and attended, especially by our new immigrant brothers.

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54th National Ijtema

On October 11 evening, a special address was delivered by Ṣadr Majlis Khuddāmul-Ahmadiyya USA, Abdullah Dibba, on the theme of the year. The next day, two sessions were held in the main Ijtima, the first titled “Fulfilling our Pledges through Waṣiyyat,” and the second, a keynote address and Q&A by Syed Amer Safir, on October 12, evening.

After the opening session, Majlis Aṭfālul-Ahmadiyya began their Ijtima activities with the Aṭfāl Fair featuring activities such as a moon bounce, obstacle courses, food stalls, a petting zoo, and a science fair. On October 12 afternoon, Aṭfāl had the opportunity to hold a special session with Syed Amer Safir. Aṭfāl went to an offsite location for their sports competitions. The award ceremony of the Aṭfāl Ijtima was held on October 13 morning, chaired by the Ṣadr Majlis.

The Ijtima concluded on October 13 with the closing session presided over by Syed Amer Safir. Dr. Faheem Younus Qureshi Nā’ib Amīr Jamā‘at Ahmadiyya USA also delivered an address on the theme of the year during the closing session. After the award ceremony, Syed Amer Safir addressed the attendees. The National Ijtima 2024 was attended by 1,958 participants, including 1145 Khuddam, 440 Aṭfāl, and 373 Guests, with fifty-two of the fifty-three Majālis and all ten Regions being represented. This was the record attendance for the Majlis at the National Ijtima and a 64% increase in attendance from 2023. (Report prepared by Prepared by Ahtesham Najeeb Chaudhry, Nāzim-e-A‘lā Ijtima)

Dr. Masoud Ahmad Malik, Na'ib Ameer Jama'at USA passes away

MALIK MASAUD, SEC GENERAL

With a heavy heart, I am informing you that Dr. Masoud Ahmad Malik, Na'ib Ameer Jamā‘at USA passed away on 25 November 2024 at the age of eighty-six. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Dr. Masoud Ahmad Malik was born in Gujranwala, Pakistan, in 1938. He received his degree in Veterinary Medicine from Punjab University, Pakistan, in 1958. He then earned his Master of Science degree in Poultry Science from Colorado State University in 1964. He received his Ph.D. in Animal Nutrition from the University of Nebraska, Lincoln. He got married in 1967 and permanently moved to the USA in 1968. He was a Musi.

Dr. Masoud Ahmad Malik Sahib served the Jamā‘at with utmost dedication in various capacities throughout his life. He served as Na'ib Ameer USA from 2013 till his last breath. He served as National General Secretary USA for twenty-five years, from 1988 to 2013. He also had the opportunity to serve as President of the Washington Metropolitan Jamā‘at from 1985 to 1988 and as General Secretary of the Washington Metropolitan Jamā‘at from 1981 to 1984. In 1981, he was appointed as Za‘im ‘Ala of Majlis Ansarullah USA by then Sadr of Central Majlis Ansarullah, Rabwah (Pakistan) Hazrat Mirza Tahir Ahmad (Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz) and with this appointment, Majlis Ansarullah was established in the USA for the first time.

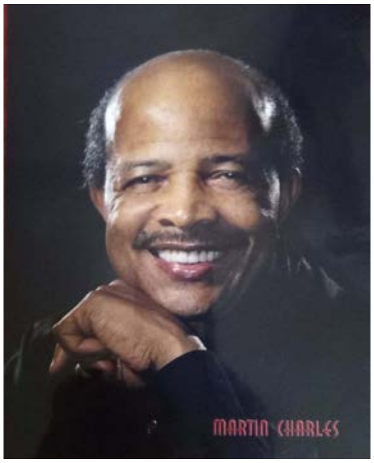
He also served as Afsar Jalsa Salana USA in the 1980s and 1990s and also played a significant role in making various arrangements during the USA visits of Hazrat Khalifatul Masih IV (Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz) and Hazrat Khalifatul Masih V (Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz). He also had the blessed opportunity to work with his team to trace many references for Hazrat Khalifatul Masih IV’s book “Revelation, Rationality, Knowledge And Truth.”

Dr. Masoud Ahmad Malik is survived by his wife Farida Malik, two sons Jawad Malik and Hammad Malik, and a daughter Sarah Masoud Malik. He is also survived by two younger brothers, Mubarik Ahmad Malik and Saeed Ahmad Malik, and two younger sisters, Zahida Bajwa and Qamar Shaheen Bhatti, all of Maryland Jamā‘at.

I humbly request all to pray for the Maghfarat and an elevated station of the departed soul and Sabr, steadfastness, and solace of the bereaved family members.

(Ali Iqtidar Bajwa, Acting General Secretary USA Jamā‘at)

Ahmad Martin Charles of New York passes away



Ahmad Martin Charles of New York passed away on 6 July 2024. He was ninety years old. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Mrs. Mansoora Charles wife of Ahmad Martin Charles writes:

Martin Luther Charles was born on 30 May 1934 in Trinidad and Tobago, West Indies. He migrated to the US in 1970 to have a better living and to support his mother in Trinidad.

He was fond of reading books on Islam and desired to become an Ahmadi Muslim. He met missionary Inamul-Haq Kausar and they became friends. He also had a friendship with Nazir Ayaz (the President of the chapter) and Rashid Aladdin. After discussion, he decided to pledge allegiance to the Promised Messiah and did the Bai‘at through missionary Inamul-Haq Kausar. He was named Ahmad Martin Luther Charles.

I am a born Ahmadi. The name of my father is Munir Ahmad. He married me (Mansoora Charles) in 1989 and we remained together for thirty-five years. He was a loving husband and cared for the family well. We used to go regularly to the mosque for meetings and prayers. He regularly paid his obligatory Chandajat.

In 1990, Mr. Babooraam Rambissoon, the ambassador of Trinidad and Tobago visited the mosque and we had a long discussion with Nazir Ayaz and missionary Inamul-Haq Kausar. A group photo of the ambassador, Ahmad Martin Charles, and members of the Jamā‘at used to be displayed on the wall of the mosque. The missionary Inamul-Haq Kausar and Ahmad Martin Charles visited a church on Religious Founder’s Day in the upper east of Manhattan.

Ahmad Martin Charles started getting sick in the later part of his life. He had surgery for prostate cancer. He had an accident and his leg was seriously hurt and then could not go to the mosque or anywhere else.

Ahmad Martin Charles went to London and had a Mulaqat with Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him).

Finally, he got colon cancer which resulted in his death. He was buried in a Washington Memorial Park Cemetery, Long Island, marked for Ahmadi Muslims. May he rest in peace. May Allah grant him higher status in Jannah. Āmīn

Dr. Safeeullah Chaudhri passes away

Dr. Safeeullah Chaudhri passed away on 3 November 2024 after battling several health issues in recent months. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)].

Dr. Safeeullah Chaudhri was born in Qādiān, India, in 1944 and migrated with his family to Rabwah, Pakistan, at the time of the Indo-Pak partition in 1947. After earning his bachelor's and master's degrees in Pakistan, he was awarded a scholarship to attend Osaka University in Japan, from where he earned his Ph.D. in Inorganic Physical Chemistry in 1973. He came to the United States in 1976, and since 1985, he has raised his family in the Southern New Jersey area.

Dr. Safeeullah Chaudhri is survived by his wife, three daughters, and son. He was the elder brother of Mujeebullah Chaudhary, former President of Philadelphia Jamā‘at, and Dr. Ḥāfiẓ Samiullah Chaudhary, currently President of North Jersey Jamā‘at. His son Tariq Chaudhri is a New Jersey Superior Court Judge and has been serving Willingboro Jamā‘at for a long time.

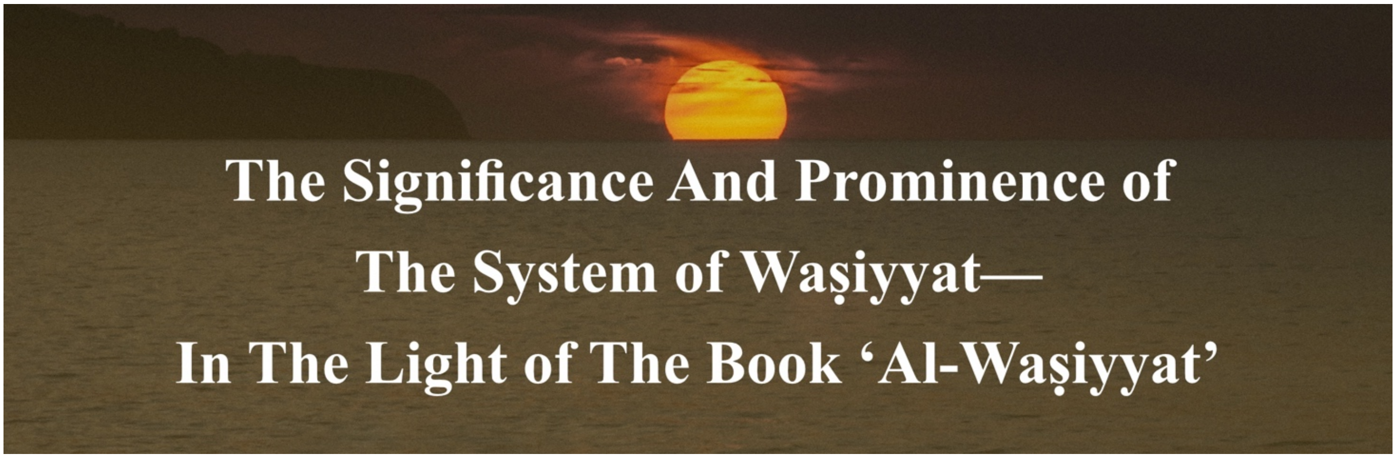
I humbly request all to pray for the Maghfarat and an elevated station of the departed soul and for patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā‘at)

Naseer Bajwa of Fortworth passes away

With a heavy heart, I am informing you that Naseer Bajwa of Fortworth Jamā‘at passed away on 12 November 2024 at the age of 74. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)].

Naseer Bajwa was the son of Chaudhary Zahoor Bajwa of Rabwah. He was the younger brother of Muneer Bajwa of Dallas and the elder brother of Zaheer Bajwa, serving as a Missionary in Houston Jamā‘at.

I humbly request all to pray for the Maghfarat and an elevated station of the departed soul and for patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā‘at)


The Significance And Prominence of
The System of Waṣiyyat—
In The Light of The Book ‘Al-Waṣiyyat’

The Significance and Prominence of The System of Waṣiyyat—In The Light of The Book ‘Al-Waṣiyyat’

Ataul Mujeeb Rashed, Missionary-in-Charge UK

The translation of the excerpts from Promised Messiah’s booklet ‘Al-Waṣiyyat’ [The Will] included here is the same (with a few minor modifications) as the one presented in the latest revised edition of the book published in England in December 2004. Please note that if the translator, for the purpose of clarification, added any explanatory words or phrases, they were put in square [] brackets.

The book Al-Waṣiyyat has an exalted status and a prominent position among the more-than-ninety publications of the Promised Messiah (peace be on him), the Leader of the present era and our Master. The Promised Messiah (peace be on him) wrote this book in 1905. The backdrop of this book is formed by those revelations that were repeatedly received by the Promised Messiah (peace be on him), and in which it was revealed to him that the time of his demise had arrived. Generally, worldly people would get worried upon hearing such news, but the reaction of the pious servants of Allāh is completely different. On this occasion, the Promised Messiah (peace be on him) wrote this brilliant and magnificent book, “Al-Waṣiyyat,” and while informing them about the revelations foretelling the nearness of his demise, he reassured the members of the Jamā‘at that there was no need for alarm on hearing this news because we believe in a Living Allāh who is Eternal and is Self-Subsisting and All-Sustaining. However, the All-Powerful, the Omnipotent and the Gentle and the All-Knowing Allāh did bless the Promised Messiah (peace be on him) with two glad tidings in order to dispose of any natural worrying on the part of the Promised Messiah (peace be on him) and the members of the Jamā‘at. In doing this, Allāh also clearly demonstrated that He Himself appointed the Promised Messiah (peace be on him) and that this movement is like a plant planted by the Hand of Allāh and is bound to grow and progress continuously and spiritually conquer the entire world eventually. One glad tiding is regarding the establishment of a Divine system of leadership (that is, the Khilafat) to which the Promised Messiah (peace be on him) has referred to with the term “the Second Manifestation.” The second glad tiding is related to establishing the system of Waṣiyyat for the preservation and enhancement of the spiritual life. The Promised Messiah (peace be on him) has explained both these glad tidings and expanded on the related matters in the book Al-Waṣiyyat. Although this book consists of only forty standard-size pages, it is brimming with statements of extraordinary magnificence.

It is intended (to the extent of the ability granted by Allāh) in this treatise, to elaborate on the subject of the significance and prominence of the system of Waṣiyyat, in light of the excerpts from the book Al-Waṣiyyat as listed below.

At the very beginning of this book, the Promised Messiah (peace be on him) wrote:

> “I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words.” (The Will (Al-Waṣiyyat), Islam International Publications UK (2023), p. 1)

These words indicate that the Promised Messiah (peace be on him) wrote this book with heartfelt love, as guidance, and especially those members of the Jamā‘at are addressed here, who are referred to by the Promised Messiah (peace be on him) in the loving term of "friends." That is, these devoted people who claim to love the Promised Messiah (peace be on him) are addressed first in this book, then, the general message of this book is extended further to other people whether they belong to the Jamā'at or not.

In his words quoted below, the Promised Messiah (peace be on him) has also indirectly pointed out that people should always try vigorously to benefit from his writings and words. His words and his writings are not inconsequential. At another place, the Promised Messiah (peace be on him) has stated something about his writings that should always be kept in mind by the members of the Jamā'at. He stated:

> "In support of my voice, there is another Voice that is speaking. And my hand is being supported by another Hand that is not seen by the world, but I am seeing it. A Divine Spirit speaks within me that gives my every word and my every utterance a life." (Izāla-i-Auhām, p. 403)

The Promised Messiah (peace be on him) wrote:

> "To begin with I commit to writing the divine revelation which informed me of my impending demise and which thereby motivated me to undertake this task." (The Will (Al-Waṣiyyat), p. 1)

In this statement, the Promised Messiah (peace be on him) mentioned the background of writing this book and stating his advice in it. He stated the revelation in Arabic and as well as in Urdu and mentioned that whereas on one hand this divine revelation had informed him of his death (naturally causing everyone to worry), on the other hand, this revelation had moved him to write these admonitions which will provide extraordinary assurance and tranquility of heart for those who will follow and act upon them. That is, all this work (establishment of the system of Khilafat as well as the system of Waṣiyyat) is according to the Will of Allāh.

In the revelation to the Promised Messiah (peace be on him), Allāh said:

> "We shall always cause the manifest signs to remain as a testimony to your truthfulness." (The Will (Al-Waṣiyyat), p. 2)

This statement indicates that both these systems that will be established by the Will of Allāh, will not just be among the many signs of Allāh, but will be clear and unambiguous signs such that the world will always observe their magnificence, and the existence of these signs will never cease. The system of Khilafat and the system of Waṣiyyat will always continue to exist. Furthermore, it is clarified that both these signs will become testaments to the truthfulness of the Promised Messiah (peace be on him), and due to both of them, the truthfulness of the Promised Messiah (peace be on him) will continue to become more and more evident.

After the glad tidings regarding the establishment of the system of Khilafat in the Jamā'at, and its extraordinary and inspirational progress, the Promised Messiah (peace be on him) mentioned:

> "I was shown a place which was named Behishtī Maqbarah [the Heavenly Graveyard]." (The Will (Al-Waṣiyyat), p. 22)

This clearly indicates that the name of the graveyard for those who join the system of Waṣiyyat is Behishtī Maqbarah, and that this name is given my Allāh. Here, the Promised Messiah (peace be on him) 's way of phrasing it clearly indicates that Allāh assigned the name for this sanctified location and then informed the Promised Messiah (peace be on him) through His Angels.

Then, the Promised Messiah (peace be on him) wrote about the Behishtī Maqbarah:

> "…it was conveyed to me that it contained the graves of such selected members of the Jamā'at as are destined to dwell in heaven." (The Will (Al-Waṣiyyat), pp. 22-23)

This statement clarifies that this knowledge was given to the Promised Messiah (peace be on him) by Allāh that the pious people who will be buried there will be among those holy men for whom the word "destined for heaven" have been used. This topic has been mentioned various times in this book of the Promised Messiah (peace be on him), and by studying all these instances together it becomes evident that only heavenly and holy people meeting the conditions of the system of Waṣiyyat (as set by the Promised Messiah (peace be on him) under the guidance of Allāh), will be enabled to gain the honor of being buried in this blessed graveyard. The person who fails to meet these standards, and is not blessed by Allāh to be saintly, will have an impediment of one sort or the other placed in the path of his burial here.

The Behishtī Maqbarah, established under the system of Waṣiyyat has furthermore the distinction that three times the Promised Messiah (peace be on him) said truly heartfelt and wisdom-filled prayers for it. The words of the first prayer are:

> "And I pray that God may bless it and that He may make this very piece of land the Behishtī Maqbarah, and make it the resting place of such members of the Jamā'at as are pure of heart and who have in reality given

> precedence to Faith over the world and who have renounced the love of the world and have submitted themselves to God and have brought about in themselves a holy change and, like the disciples of the Holy Prophet (may peace and blessings of Allah be on him), have set the example of Faithfulness and Truthfulness, Āmīn, O Lord of the worlds.” (The Will (Al-Waṣiyyat), Islam International Publications UK (2023), p. 23)

In this prayer the Promised Messiah (peace be on him) has prayed for the blessedness of the Behishtī Maqbarah and for it truly becoming a holy graveyard, and also that this becomes the resting place for the people of the Jamā‘at who are pure-hearted. Here, he also mentioned the qualities of the pure-hearted people so that all these matters are very clear to every Mūṣī [person joining the system of Waṣiyyat], so that the Mūṣī is not content with just joining the system of Waṣiyyat, but continually strives to acquire these qualities.

The words of the second prayer are:

> “I pray again: O All-Powerful God of mine, make this piece of land fit for the graves of those of my Jamā‘at who are pure of heart and who have in reality become Yours and in their deeds there is no adulteration of worldliness, Āmīn, O Lord of all the worlds.” (The Will (Al-Waṣiyyat), p. 23)

Even in this loving prayer, the Promised Messiah (peace be on him) has again referred to a few qualities so that this matter is impressed on the minds that what are those virtuous qualities the acquirer of which will truly be worthy of these prayers. Being pure hearted is mentioned the second time in this prayer, which indicates that the Promised Messiah (peace be on him) considered this a crucial requirement for joining the system of Waṣiyyat, and truly becoming a pure hearted person is the fundamental attribute of a true Mūṣī.

The words of the third prayer of the Promised Messiah (peace be on him) are:

> “Again for the third time do I pray: O my Mighty and Benevolent [God!] O Forgiving and Merciful God, do grant them alone a place for graves here who have true faith in this messenger of Yours and who have no trace of trace of hypocrisy, of selfish motives and doubt or suspicion in their hearts; and as faith and obedience deserve to be followed and observed, they follow and observe it for your sake; and in the heart of their hearts they have already sacrificed their lives for you and in your path and You are pleased with them; and those whom You know to be totally lost in love for You; and those who have with your Messenger a relationship of love and devotion based on loyalty, total respect and enlightened faith, Āmīn, O Lord of all the world.” (The Will (Al-Waṣiyyat), pp. 23-25)

This third very moving prayer also refers to certain extraordinary qualities that are extremely necessary for making one a true Mūṣī for the sake of Allāh, in the actual sense. A comprehensive evaluation of these qualities makes it evident that the qualities of the pure hearted people mentioned by the Promised Messiah (peace be on him) in the first two prayers are all like the stepping stones for reaching the exalted status of righteousness and that one cannot even think of purifying one’s Nafs [inner self] without treading on these paths.

Another aspect that is worth noticing is that the Promised Messiah (peace be on him) has prayed three times with deep compassion and fervor for those fortunate ones who will be buried in the Behishtī Maqbarah. This fact in itself is quite extraordinary, and it illuminates quite well the prominence and significance of the entire system of Waṣiyyat. At the conclusion of all the three prayers, the Promised Messiah (peace be on him) has specially used the term “O Lord of all the worlds.” This is also an important observation which indicates that the entire system of Waṣiyyat was initiated with the guidance and instructions from the ‘Lord of all the worlds,’ and that its foundations were fortified by the humble prayers [of the Promised Messiah (peace be on him)].

One more noteworthy characteristic of these three prayers is that they list the qualities that the Promised Messiah (peace be on him) intended to see in a Mūṣī, and which are actually the prerequisite for attaining the privilege of Waṣiyyat. If a Mūṣī does not initially have these qualities, then this point must always be remembered that these characteristics should become the motto of the Mūṣī, and with all sincerity the Mūṣī should try to adopt all these qualities.

In regards to the Behishtī Maqbarah, the Promised Messiah (peace be on him) said that:

> “Since great tidings have been given to me about this graveyard and because God did not only say that this graveyard is Behishtī, but also said
>
> أُنْزِلَ فِيْهَا كُلُّ رَحْمَةٍ
>
> Meaning that, all types of mercy have been sent down in this graveyard, and there is no blessing which is not shared by those who are buried in this graveyard.”

> (The Will (Al-Waṣiyyat), pp. 25-26)

This shows that Allāh Himself has named the Behishtī Maqbarah, and many significant glad tidings have been granted to the Promised Messiah (peace be on him) regarding this matter, and every kind of Divine Blessing has been showered on it. All these details are a testament to the greatness and the exalted status of the Behishtī Maqbarah, and bear witness to its prominence. Therefore, the Promised Messiah (peace be on him) further elaborated that because of his Wahiy-i-Khafi [a non-verbal revelation which is a kind of Divine Inspiration], he set three fundamental requirements for those who could be buried in this sanctified graveyard:

The first requirement is of some financial contribution which will be the first stepping stone towards spending in the way of Allāh.

Making a testamentary disposition that one-tenth of the person's entire property is donated to the Jamā'at, this being the second distinguished stepping stone towards spending in the way of Allāh.

The third condition set by the Promised Messiah (peace be on him) is that the person who is to be buried [in the Behishtī Maqbarah] should be righteous and should abstain from all that is prohibited and shall not do anything that amounts to association of something with Allāh or to an innovation in the faith. He should be a true and sincere Muslim. This condition is the most important one and involves the entire life of the Mūṣī.

The Promised Messiah (peace be on him) further stated this regarding the system of Waṣiyyat:

> "Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven." (The Will (Al-Waṣiyyat), p. 28)

These powerful and compelling words clearly portray the grandeur and majesty of the system of Waṣiyyat. These words were written by the blessed pen of the Promised Messiah (peace be on him) at the time of laying the foundation of this Divine system. Now, a hundred years later, especially during the blessed era of the Fifth Khilafat, one's heart overflows with praise for Allāh as one glances at the worldwide scale of this system.

The following words of the Promised Messiah (peace be on him) are also worth noticing to judge the significance and benefits of the system of Waṣiyyat:

> "And making such will as renders an unending financial help will be a source of perpetual reward for the one who makes such a will and such a will comes in the category of Khairāt-i-Jāriyya (perpetual charity)." (The Will (Al-Waṣiyyat), Islam International Publications UK (2023), p. 1) (Translated by the author)

In this statement, there is a remarkable glad tiding for a Mūṣī that such a person will be deserving of everlasting Blessings, and the effect of the financial sacrifice thus made will be such that even after passing away, the Mūṣī will incur the Blessings because of this sacrifice, and like Sadaqa-i-Jāriyya [a charity or any other good deed the effect and the reward of which is never-ending] its benefits will never cease.

Then, the Promised Messiah (peace be on him) said the following about the Behishtī Maqbarah established under the system of Waṣiyyat:

> "...it is the Will of Allāh that such as have perfect Faith should all be buried in the same place, so that the future generations, having seen them all buried in one location, should strengthen their own faith, and so that their [those of deceased] great services—that is the deeds they performed for the sake of Allāh—live forever in the people. (The Will (Al-Waṣiyyat), p. 32)

This wisdom-filled statement explains the noble objectives of establishing the Behishtī Maqbarah. After calling every Mūṣī towards absolute piety, this statement gives this glad tiding that through burial in the Behishtī Maqbarah, the Mūṣī will become a beacon of righteousness for the coming generations. Thus, the Mūṣī will continue to receive the prayers of those who will be inspired towards righteousness by the example set by the Mūṣī. And hence even after passing away, the deceased will continue to incur rewards from Allāh in accordance with [the saying] "the one who calls towards a good deed is like the one who carries it out."

Here is another magnificent prayer by the Promised Messiah (peace be on him):

> "In the end I pray that may Allāh help every sincere person in this matter and that He may kindle the fire of faith in his hearts and that they all meet their death when Allāh is pleased with them. Āmīn." (The Will (Al-Waṣiyyat), p. 32)

The use of the plural 'we' to point to himself in this statement is very atypical coming from the pen of the Promised Messiah (peace be on him), who was an embodiment of humbleness and modesty. Thus, it is quite evident that his own self was not the main focus when he used this word. Rather, his pure-hearted self was filled with the thoughts of the Omnipotent and All-Powerful Allāh who is the Ruler of the heavens and the earth, and according to Whose Will and

Wishes this great and noble system of Waṣiyyat was being initiated (as mentioned in an earlier reference).

How wonderfully and compassionately the Promised Messiah (peace be on him) enriched every Mūṣī with the treasure of these three comprehensive prayers for them. May Allāh continue to Bless every Mūṣī with this wealth [Āmīn].

The Promised Messiah (peace be on him) further mentioned regarding the Behishtī Maqbarah that:

> "Let no ignorant person think that this graveyard and the arrangements for it fall into the category of Bidʻat [an unwarranted innovation]. For this arrangement is in accordance with the Divine revelation and there is no element of human involvement in it." (The Will (Al-Waṣiyyat), Islam International Publications UK (2023), Footnote, p. 32)

This comprehensive statement is amply sufficient to discard the suspicions and mistrust of every imprudent person who suspects that this whole system is merely meant for personal gain, or for hoarding wealth, or for distorting the faith. A proof of this is that the entire system is based on revelations from Allāh, and human judgment or planning played no part in it. Another supporting evidence is that the third condition (as set by the Promised Messiah (peace be on him)) for burial in Behishtī Maqbarah maintains that the person wishing to be buried here should not do anything that amounts to Shirk [association of something with Allāh] or causing distortions in the faith. Needless to say, a system that condemns those who cause distortions in the faith, cannot itself be based on such distortions.

Another fundamental issue regarding the Behishtī Maqbarah that is worth noticing is:

> "And let no one wonder how, by just being buried in this graveyard, can one enter Paradise. The idea behind it all is not that this piece of land will make anyone worthy of Heaven; rather the Word of God means that only those will be buried here who are already worthy of Heaven." (The Will (Al-Waṣiyyat), Footnote, p. 32)

In a way, this statement is sufficiently potent to continuously alert the Mūṣī towards keeping the conditions of Waṣiyyat in view constantly and living a life anchored in them, and to attain such an exalted stature (with Allāh's Grace) to be declared worthy of Heaven. Only then can the Mūṣī deserve to be buried in the Behishtī Maqbarah.

The Promised Messiah (peace be on him) stated the following regarding the conditions for burial in the Behishtī Maqbarah:

> "…it is also necessary that the testator, as far as it is possible for him/her, complies with the commandments of Islam and strives for matters pertaining to Taqwā and Purity, is a Muslim, believes in one God, and has true faith in His Messenger. Moreover, he/she does not violate the rights of fellow men." (The Will (Al-Waṣiyyat), p. 41)

This statement is also of elemental significance and needs to be continually reflected upon by every Mūṣī. It lists matters which can be utilized by everyone for the assessment of one's actions.

The Promised Messiah (peace be on him) expressed the following in regards to the spending of the funds accrued through the system of Waṣiyyat:

> "The administrative body responsible for looking after the affairs pertaining to bequests and related matters. It is part of Sadr Anjuman Ahmadiyya—the parent body of the Jamāʻat." [Publisher] (The Will (Al-Waṣiyyat), p. 39)

The primary objective of this entire system of Waṣiyyat has been elegantly abbreviated in this single expression. This system is not meant for merely accumulating fund (as understood by some imperceptive people). On the contrary, it is meant absolutely and exclusively for those same noble objectives as the objectives of the Ahmadiyya Movement. While clarifying this, the Promised Messiah (peace be on him) explained here that the propagation of Islam is the foremost among all the integral objectives of this system. This also implies that there is no distinction between the objectives of Ahmadiyyat and the objective of propagating Islam, rather these are the two names of the same notion. Furthermore, it was made clear that the best use of the funds collected through the system of Waṣiyyat is for the propagation of Islam.

Another statement by the Promised Messiah (peace be on him) regarding the system of Waṣiyyat that is worth noticing is:

> "If a person is rejected by a special Divine Revelation, he/she shall not be buried in this graveyard, even though he/she offers to pay the bequeathed contribution." (The Will (Al-Waṣiyyat), p. 44)

This statement elucidates yet again that the purpose of this system of Waṣiyyat is not accumulation of wealth. Similarly, no one can earn the privilege of being buried in this blessed Behishtī Maqbarah merely on account of one's wealth. The actual and fundamental criterion is the upholding of a high standard of Taqwa. Since the entire system of Waṣiyyat is in reality based on

Divine Revelations, a person who is rejected on the basis of Divine Revelation will not become a part of this system no matter how much wealth is bequeathed.

What does Allāh desire from this entire system of Waṣiyyat? Addressing this question, the Promised Messiah (peace be on him) stated that:

> "Indeed He has willed that by this scheme He shall distinguish between a hypocrite and a believer. And I too feel that those who, having been informed of this Divine scheme become anxious, immediately and without hesitation, to subscribe the tenth of their property in the way of Allāh—nay, they even show greater fervor—and set the seal on their faithfulness." (The Will (Al-Waṣiyyat), p. 45)

This statement is for alerting every Ahmadi. Here, the Promised Messiah (peace be on him) clearly stated that Allāh's objective for establishing the system of Waṣiyyat is to demonstrate a distinction between a true believer and a hypocrite. In other words, the system has been designated as the benchmark of a true Ahmadi's faith. And it behooves the stature of a true Ahmadi to not hesitate in signing up after having found out about this Divine system.

The Promised Messiah (peace be on him) stated that those Ahmadis who enroll in this system without delay will give testimony of their faith through their actions. On reading this potent and pressing statement, every Ahmadi needs to gauge his/her own self and determine which category of people does he/she belongs.

This subject has been further discussed by the Promised Messiah (peace be on him) as:

> "Indeed He has willed that by this scheme He shall distinguish between a hypocrite and a believer. And I too feel that those who, having been informed of this Divine scheme, have been informed of this Divine scheme become anxious, immediately and without hesitation, to subscribe one-tenth of their property in the way of Allah." (The Will (Al-Waṣiyyat), p. 45)

It has been clarified in this statement that the system of Waṣiyyat is like a test set up by Allāh for the present times. Those who will pass this test will be regarded as the true believers in the eyes of Allāh. Only those people will be considered 'good' who have been blessed with Allāh's Love. This compelling statement should also be quite sufficient for persuading a true Ahmadi to join this blessed system.

The Promised Messiah (peace be on him) repeatedly expressed his advice to join this blessed system of Waṣiyyat. At one point he stated:

> "I feel that in present-day trials too the faithful ones of the highest order who have in fact, given precedence to faith over worldliness will stand distinguished from others and it shall be proved that they have fulfilled their pledge of Bai'at and established their bona fides. No doubt this institution [of Waṣiyyat] will be very hard on the hypocrites, for it will expose them and after they die, be they men or women, they will certainly not be buried in this graveyard." (The Will (Al-Waṣiyyat), p. 46)

Declaring this system of Waṣiyyat as a test for this era, the Promised Messiah (peace be on him) expressed in very clear terms, that only the ones joining this system are truly among those who give precedence to their faith over this world. For such people, this action will become a testament to the genuineness of their Bai'at. He went on to state very clearly and forthrightly, that due to this one test the insincerity of the hypocrites will be utterly exposed and thus every one will become well aware of their condition. I am certain that after paying full attention to this statement, no sincere Ahmadi will be able to hold back from joining this blessed system.

Those sincere ones who will respond unhesitatingly to this call from the Leader of the time, our master, the Promised Messiah (peace be on him), and will thus join the system of Waṣiyyat, will have certain rewards awaiting them. The Promised Messiah (peace be on him) stated t his regarding these rewards:

> "...those who excel in this matter will be accounted among the righteous and forever and always shall they be the recipients of Divine blessings." (The Will (Al-Waṣiyyat), p. 46)

The Promised Messiah (peace be on him) further added that such people will be among those who truly renounce the love of this world,

> "Hence before Divine chastisement strikes, those who prove that they are not of this world and have renounced it, and who further demonstrate how well they carried out my command, they alone are the true believers in the sight of God. And their names shall be listed in His book as of those who are the first and foremost." (The Will (Al-Waṣiyyat), p. 46)

So many rewards and glad tidings are mentioned in this statement that it should instantly awaken and inspire even the most languorous Ahmadi into immediately joining this blessed system for gaining all these rewards from Allāh. Choosing to be negligent at this time is like opting for a very bad deal.

Summarizing the benefits of joining this system, the Promised Messiah (peace be on him) stated that if you become a part of this system then you "…shall be rewarded with a life in Heaven." (The Will (Al-Waṣiyyat), Islam International Publications UK (2023), p. 47)

Hence it follows that this is not just the promise of attaining or being rewarded the Paradise in the life hereafter, rather, by joining this system the people will find Paradise in this very life. It has been mentioned in the Holy Qur'an that if a person does not experience a taste of Paradise in this life, then such a person will be deprived of this blessing even in the life hereafter. Could there be someone who, despite having received all this information, would not desire a Heavenly life in this world? I pray that with Allāh's Mercy, may there be not a single such person [Āmīn].

Besides clarifying in every way possible, the benefits and significance of the system of Waṣiyyat, the Promised Messiah (peace be on him) urged participation in this system, and completely fulfilled his duty of passing on this advice—May Allāh reward him with the best of rewards [Āmīn]. The Promised Messiah (peace be on him) expressed all the details [regarding the system of Waṣiyyat] with profound heartfelt sentiment and compassion, and then he wrote this final statement of the book:

> "There are many who, for their love of the World, shall ignore my commandment but shall soon be taken away from this world—then at the last hour they shall cry out:
>
> هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ
>
> "This is what the Gracious God had promised and the Messengers spoke the truth." (36[Ya Sin]:53)

Peace be on one who follows the guidance. (The Will (Al-Waṣiyyat), Islam International Publications UK (2023), p. 47)

In this last statement of the Promised Messiah (peace be on him), there is such an expression of hurt and anguish regarding those people who, despite having done Bai'at at the hands of the Leader of the time, will ignore this directive from him. I pray that, with Allāh's Mercy, may there not be even a single such unfortunate Ahmadi [Āmīn].

I conclude this treatise with the blessed words of the Promised Messiah (peace be on him):

> "Now I leave my
> friends, with my duties all
> met, Allāh is your only hope
> now if you don't get it yet."

Note: This article was translated into English by Waseem Ahmad, Noblesville, Indiana, and was published in Al-Nahl, vol. 16, nos. 2-3, Q2-3, (2005), pp. 62-71.

West Coast Jalsa Salana: A Hidden Gem of Spirituality and Family Bonding

West Coast Jalsa Salana:
A Hidden Gem of Spirituality and Family Bonding

Safeta Cerimovic, Syracuse, New York

It has been some time since my first experience at Jalsa Salana West Coast, and as I reflect on that moment, I can see how truly transformative it was. Since embracing Ahmadiyyat, I have consistently found Jalsa Salana to be a sanctuary of peace and solace. Yet, my initial visit to Jalsa Salana West Coast revealed something even more special: "A unique blend of spiritual enrichment and leisure. I genuinely believe that Jalsa Salana West Coast is a hidden gem for families, especially those with children, offering an opportunity to rejuvenate their spirituality, strengthen their connection with

Allah, and reinforce their family bonds."

The Essence of Spirituality and Balance

In writing this article, I aimed to approach the subject cautiously, ensuring that I don't detract from the true essence of Jalsa Salana. However, as a mother, I realized how crucial it is to balance providing my son with spiritual nourishment and offering him the joy and excitement of worldly experiences.

Living in the USA, I often find it challenging to raise children who remain connected to their faith while also enjoying their peers' activities. Creating an environment where they can experience the best of both worlds is essential, embracing their spirituality while feeling included and engaged in the fun surrounding them. Finding this balance is crucial in fostering a well-rounded upbringing.

The words of the Promised Messiah (peace be on him) resonate deeply with me:

"The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and – due to their being blessed and enabled by Allah, The Exalted – their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community." (Ishtihar 7 December 1892, Majmu'ah Ishtiharat vol. I, p. 340).

It is truly a blessing from Allah for us as Ahmadi Muslims, to have the opportunity to gather at annual conventions like this one. These gatherings deepen our knowledge, strengthen our connection with Allah, allow us to meet fellow Ahmadis, and foster a stronger sense of community.

I have personally experienced these benefits at every Jalsa I have attended. However, as much as these events are spiritually uplifting, they also present challenges, particularly for parents with young children. Bringing small children to such large gatherings can be difficult. When one child acts out or has a tantrum, it can cause a ripple effect, with others becoming unsettled, especially as they adjust to an environment that is very different from their usual routine.

I have witnessed many of my sisters, mothers of young children, struggle during Jalsa's time. Despite the challenges, mothers endure because they recognize the immense blessings in these gatherings. Each mother perseveres because she receives constant encouragement, mainly through the inspiring Jalsa speeches. One of the most uplifting reminders comes from the Holy Prophet (may peace and blessings of Allah be on him).

Hazrat Abu Hurairah relates that the Holy Prophet said:

"Whenever people gather together in one of the houses of Allah for the recitation of the Qur'ān and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them, and Allah makes mention of them to those around Him. (Muslim) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 189, Hadith No. 1027]

This powerful reminder brings comfort and peace, reassuring us that our efforts are not in vain. By striving through these challenges, we are helping both ourselves and our children receive Allah's Mercy. In times of hardship, Allah's support and the angels' protection serve as a source of strength, encouraging us to continue with unwavering faith and perseverance.

Hazrat Khalifatul-Masih V (may Allah be his Helper) beautifully expresses this sentiment:

Jalsa is a huge favor of God, which He bestows upon us through the Promised Messiah (peace be on him). He has given us an opportunity to gather and improve our moral and spiritual conditions, where we can draw closer to Allah and improve in righteousness while also increasing ties of mutual brotherhood and abstaining from that which is vain. These are some of the objectives for which the Promised Messiah (peace be on him) initiated this convention. Hence, everyone should keep these objectives in mind, and if they are not being fulfilled, then there is no point in attending the Jalsa. (Friday Sermon 08/23/2024)

Here in the West, where opportunities to pray in congregation at the mosque are limited, standing shoulder to shoulder with our brothers and sisters during Jalsa, united in worship, reminds me of the true spirit of unity and brotherhood that Islam teaches us. Jalsa Salana, more than any other event, beautifully demonstrates the meaning of the verse where Allah says:

> "...and bow down with those who bow." (2[Al-Baqarah]: 44).

In these moments of collective worship, standing together in prayer, I experience the true essence of this verse, our unity in faith, and the shared blessings that come with being part of this remarkable community.

Jalsa Salana: Spiritual fulfillment and exploring the beauty of Allah's creation

Nothing is more fulfilling than the spiritual recharging we experience at these gatherings. Once we have renewed our connection with Allah, our hearts are ready to appreciate the natural beauty surrounding us. When we observe Allah's creations, we notice the vast sky wrapping around us like a comforting blanket. On a sunny day, it brings a sense of peace, while on a gloomy day, it can evoke feelings of uncertainty. Everything we see around us, whether as small as a leaf or as grand as a mountain, river, or beautiful sunrises and sunsets, reminds us of Allah's mercy. In moments when our hearts are filled with peace and faith, everything points back to Him and His compassion towards us. We view our families as beautiful gifts from Allah, inspiring us to strive to be the best versions of ourselves, whether as parents, spouses, or children. Every challenge becomes a blessing, and every blessing reflects Allah's infinite attributes.

Sometimes, as parents, we may need more financial means to take a family vacation and attend national or international conventions. While I don’t claim to be in a position to give advice, I would like to offer this thought: “If it resonates with you, then great; if not, it is simply a reflection. Consider planning your vacations around Jalsa. There are many ways to make this work, no matter which Jalsa you attend.”

Every location has natural beauty and fun activities that children can enjoy. Whether hiking in the mountains, playing at the beach, exploring parks, or visiting local attractions, there’s always something to delight and engage young minds. As Ahmadis, we consider it a tremendous blessing from Allah that there is no corner of the world where we cannot go, attend Jalsa, and meet with our brothers and sisters in faith. Sometimes, we may struggle to understand the spoken language of the place we visit for Jalsa. However, this does not diminish our ability to feel the love and sense of belonging we share. Our deep connection is rooted in our bond under the umbrella of Khilafat. This is the gift Rasulullah (may peace and blessings of Allah be on him) promised us if we unite under the Khilafat, we will partake in the blessings in this life and the hereafter.

People often spend large amounts of money to network and build connections, but as Ahmadis, we are blessed to experience the true essence of community. While we may need to spend some money to travel to Jalsa, the blessings of this Jamā‘at often ensure that our accommodation and food are graciously fulfilled for needies at no cost to us. This is a reflection of Allah's boundless mercy, providing for us through the strong bond of Ahmadiyya brotherhood and sisterhood. Through these gatherings, we are united in faith and in the most beautiful ways by even meeting future family members. In my own experience, I was blessed to meet a wonderful family at Jalsa, who became part of my own forever through the bond of marriage. It is another proof that Allah works in unexpected ways and gives us the best if we look for that best in the places Allah intends for us to look; in my case, it was the community of believers.

When our children grow up, they won't remember the material things we gave them or even the specific places we took them. What they will remember is how we made them feel. They will remember the love, support, and sense of belonging we provided. Those are the memories that last a lifetime. By prioritizing experiences like Jalsa, we give our children something far more valuable than any material gift: a sense of spiritual fulfillment, belonging, and cherished family bonds. In doing so, we also appreciate Allah's beautiful creation.

I still remember the first time I attended the West Coast Jalsa Salana. While we have attended conventions in various parts of the world, I can't recall facing any particular challenges when bringing my son. That said, there was something uniquely special about that first visit to the West Coast Jalsa. Although the UK Jalsa Salana is known for its unparalleled spiritual atmosphere, especially due to the presence of Khalifatul-Masih V (may Allah be his Helper), and is profoundly moving, and it cannot be compared to any other Jalsa in the world. However, after experiencing the excitement and joy of the UK Jalsa, I had never seen my child as thrilled to attend Jalsa as I did the first time we visited the West Coast. I remember the feeling of stepping into California, especially after having lived on the East Coast for so many years. It felt almost like we had entered a different country.

Every Ahmadi, whether a child or an adult, knows that on the third day of Jalsa, there's always a bittersweet feeling of departure as we return to our everyday lives. However, at this year's West Coast Jalsa, we decided to plan a few additional days for our son to partake in the experience fully, and he was thrilled. During this time, we made the intention that, no matter where we travel in the world for Jalsa, we will always set aside a few extra days to enjoy as a family.

That decision was a source of spiritual enlightenment for all of us, and we became even more appreciative of everything Allah has blessed us with. For instance, my son wanted to explore Disneyland and Universal Studios, I was eager to enjoy some shopping, and my husband was excited about the landscape and trying good food. Al-Hamdu-Lillah, we all found ways to enjoy each other's activities, and we returned home feeling grateful. Not just for the places we visited but for the time spent together and the blessings we often take for granted. This experience reminded us that, through Allah's mercy, our time together as a family is a precious gift, and our experiences are filled with countless blessings. There are many enjoyable activities around the Chino area after Jalsa, but I would like to highlight a few family-friendly options for readers.

Joshua Tree National Park

It is about a two-hour drive from Chino and is a perfect place for families who enjoy spending time outdoors. Although I could not visit, it remains on my list of places to see in the future. The description I read mentioned breathtaking desert landscapes, unique rock formations, and iconic Joshua trees. You can go hiking or have a picnic there, and looking at the pictures reminds me of the beauty that Allah has created in the world.

California Beaches

Southern California's beaches are easily accessible and offer the ideal place to relax by the ocean. The weather in December is mild and pleasant. Making it ideal for long walks along the shore. Since it's cooler and not warm enough for swimming, the beaches are less crowded, which makes it much more comfortable to maintain the purdah. Unlike in summer, when the beaches can pose modesty concerns. December offers a more peaceful, family-friendly atmosphere for a reflective stroll by the ocean.

Ever since I was a child, one of the most profound ways I recognized the Might of Allah was through the vastness of water. We have many large rivers and lakes in Bosnia, and I have even been to the sea. Being near these bodies of water always made me aware of so many attributes of Allah, such as His might, His oneness, and His mercy. We cannot live without water, which reminds us of His generosity and care. However, that December, standing on the beach and seeing the ocean for the first time in my life, is an experience I find difficult to describe. The feelings I experienced were overwhelming. The most significant feeling was a profound closeness to Allah. As I gazed at the ocean, not a single thought about the world crossed my mind— only reflections of Allah filled my heart and mind.

Disneyland, Universal Studio, and Los Angeles Landmarks

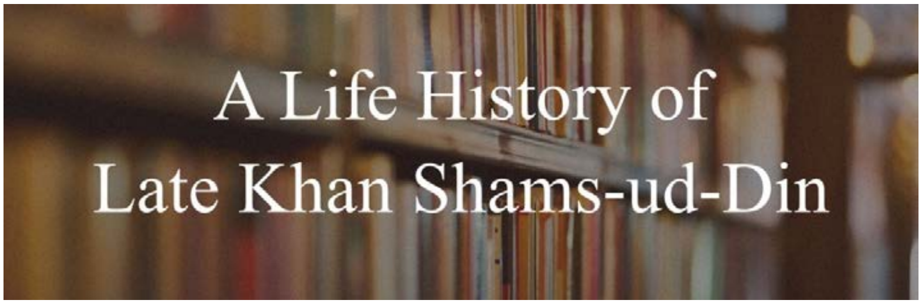
For families with young children, if it fits within your budget and your kids enjoy amusement parks, Disneyland and Universal Studios are nearby. I don't think I need to explain much about those two attractions, but they can be pretty overpriced. However, visiting them one day can be a memorable experience for your kids. That said, there are plenty of other family-friendly activities that can help you stay on budget. For example, you could explore Los Angeles' cultural and historical landmarks, such as Griffith Park, the Getty Museum, and the California Science Center. Additionally, driving along Highway 1 offers many natural attractions that can help you appreciate the beauty of our surroundings.

Ultimately, I want to remind readers that I have written this with great care, as there is no greater blessing than bringing our children to Jalsa Salana. Even if they are young and unable to fully grasp the teachings, we know that Allah’s mercy and angels are with them and that Allah illuminates our hearts while we are present. These conventions not only help us draw nearer to Allah but also foster a sense of belonging and appreciation for Khilafat, promoting unity in our faith as well as brotherhood and sisterhood. Most importantly, they strengthen the bonds of our family life.

As someone who has struggled to raise my child in the West while ensuring he stays connected to his faith and experiences what his peers do, my husband and I have committed ourselves to providing both spiritual and worldly aspects. We have blended our family vacation experiences with our son's upbringing, allowing them to intertwine. Al-Hamdu-Lillah, this has been a journey our family has enjoyed and one we keep as a tradition.

Raising our children is a challenging journey, as times are rapidly changing. Maintaining a healthy family dynamic while instilling our faith is becoming increasingly difficult. Both adults and children face influences from all sides that pull them toward worldly desires.

I hope that in the future, every Ahmadi and their families will prioritize Allah and His community while raising their children. Finding effective ways to safeguard our faith and partake in Allah’s blessings is essential. This approach has helped my child remain steadfast in his faith while also enjoying the blessings of this world. I believe Ahmadis will always be able to preserve their faith despite the rapid changes and moral decline. This is possible because we have Khilafat and constant guidance from the Khalifa of the time. May Allah grant us the strength to embrace His wholesome blessings while steering clear of empty worldly desires. Āmīn.



A Life History of Late Khan Shams-ud-Din

A Life History of Late Khan Shams-ud-Din

Former Amīr Jamā‘at of Khyber Pakhtunkhwa of Pakistan

Compiled by Dr. Anwar Ahmad, Chicago, USA. English Translation by Attiya Ahmad, Houston, USA

My father, Khan Shams-ud-Din, was born in 1899 in District Kotha in the Khyber Pakhtunkhwa (formerly Northwest Frontier Province) of Pakistan. My grandfather, Ḥāfiẓ Ḥājjī Noor Muhammad passed away when my father was only four years old, after which time Sir Sahibzada Abdul Qayyum Khan took responsibility for his upbringing. Later on, Sahibzada was also appointed as the chief minister of the province.

My father graduated from Islāmia College in 1920. After graduation, Sahibzada helped him get a job in the Khyber Agency and he worked there until 1952. He then worked at "The Kurram & Mehmand Agency" for the next five years, after which he left the company. Later on, he worked at the "Immigrant Estates" for two years.

Lineage with Naqsh Bandi [Sect of Ṣūfism]

My grandfather was a disciple of Hazrat Muhammad Amīr, who, out of respect, was known as Kotha Hazrat Ṣāḥib. Kotha Hazrat Ṣāḥib was a very pious man and used to receive visions from God. He was held in high respect, not only in his town, but also in surrounding towns. In 1859, he informed two of his disciples, one of them being my grandfather, that Imām Mahdī had come into this world, but had not manifested yet. When the Promised Messiah (may peace be on him) claimed to be the Messiah, my grandfather went to Qādiān and told him about this prophecy of Amīr, this is mentioned in the Promised Messiah's (may peace be on him) book, Toḥfa-e-Golarhviyyah, Rūḥānī Khazā'in, vol. 17 p. 146-148.

In 1927, my father was working in the Khyber Agency, Jamrud when one of his non-Aḥmadī friends gave him the book *Da'watul-Amīr*. My father started reading it that night and finished the whole thing before morning. He then contacted some Aḥmadī's and after a short period of time did Bai'at that same year.

After doing his Bai'at he became a very active member of the Jamā'at and served in various offices. Around 1950 he served as the local Amīr of Peshawar and then later on served as the Amīr of the entire District of Peshawar. In 1962, after the demise of Qazi Muhammad Yusuf (May Allāh be pleased with him), my father was appointed as the Amīr of the province until he died in 1969.

Before the Bai'at, he did not even offer his prayers regularly. He also smoked cigarettes and played cards every Sunday. After doing his Bai'at, his life transformed completely. When he heard Hazrat Muslih Mau'ūd's admonishment regarding cigarettes, he took the pack out of his pocket, crumpled it in his hand, and threw it into the gutter. In a short time after his Bai'at, he became such a devout Aḥmadī Muslim that it was beyond imagination. Due to his endless love and devotion to Khilāfat and Hazrat Muslih Mau'ūd, he was known as the "Man of Truth" and the most obedient servant of the Khalifa who would sacrifice anything for him. Once, a finance secretary stole 45 rupees of Jamā'at money, and Hazrat Muslih Mau'ūd excommunicated him from the Jamā'at. Hazrat Muslih Mau'ūd fined him 15,000 rupees to be accepted back into the Jamā'at. Some respected elders of the Jamā'at thought that it was a bit too harsh of a punishment. One of the local members of the Jamā'at asked my father, "Amīr Ṣāḥib, what is your opinion on this punishment?" He replied, "I serve the king, not the common man." Meaning that the decision of the Khalifatul-Masih was right, no matter what.

My father played a key role during the election of the third Khalifa, Hazrat Ḥāfiẓ Mirza Nasir Ahmad (may Allāh shower His mercy on him). When the name of the third Khalifa was nominated, my father seconded his name. At that time, a member of the committee got up and said that there was a big controversy between the two candidates, Mirza Nasir Ahmad and his brother, Mirza Rafi Ahmad. Therefore, the elections should be postponed for two to three days. My father got up and proposed very firmly that this should not happen as it would open the doors of mischief, hypocrisy, and a lot of rumors would be spread. He also reminded them that there was also the tradition that the newly elected Khalifa should lead the funeral prayer of the deceased Khalifa. After hearing this, the committee rejected the proposal of postponing the elections. Proper proceedings of the elections took place and the entire Jamā‘at saw the good outcome which was a source of peace and tranquility for everyone. After the elections, an Aḥmadī came to my father and kissed his forehead, and said, “Khan Ṣāḥib, you have saved the Jamā‘at from a huge trial today.”

My father regularly read the Friday Sermon delivered by the Khalifa in Urdu and then explained it to others in detail. When he went to the rural areas where people did not understand Urdu, he used to translate the sermon into Pashto. He also shared the proceedings of the Shūrā meeting and details of Jalsa Salana.

When the Ṣadr Mosque was being built, my father’s participation and contribution were very significant, along with the contributions of Sheikh Muzafar Din and Babu Abdul Majeed.

Imām Bashir Rafiq dedicated his life to the service of Jamā‘at and it was announced that he was going to London, my father went to Rabwah to personally bid him farewell. Imām was very surprised to see him and my father told him, that since very few Pathans had dedicated their lives to the service of Jamā‘at and that he was so happy about Imām’s dedication, he wanted to come to bid him farewell personally.

At the Jalsa Salana, my father would do security duty on the stage, standing right behind Hazrat Muslih Mau‘ūd. He used to wear his traditional Pathan clothes, which were Shalwar-Kameez and the Turban. He would also carry a fully loaded gun around his waist. Hazrat Muslih Mau‘ūd liked the Peshawari turban, so my father would take a new turban as a gift for him at every Jalsa.

Pathans love the clay oven yeast bread and since at that time there were no traditional bread-making machines, my father used to take a non-Aḥmadī person with him to cook the special bread at the annual Jalsa. He also liked to drink tea very much. Once, during the Shūrā meeting, he was staying at the guest house and he did not like the tea there. He went to the Gol Bazaar, which is the marketplace in Rabwah, to drink tea at an Afghan restaurant. He got late for the Shūrā meeting and when Hazrat Muslih Mau‘ūd asked him the reason for his tardiness, he told him that he went to drink tea. Hazrat Muslih Mau‘ūd called the guest house manager and told him that Khan would teach them how to make good tea. After that, all the Pathan guests were served tea 3-4 times a day.

My father was a very honest man. Khyber Agency received tremendous funds from the central government and no audit was ever conducted. Everything was in the hands of the administrative officials; Officers used to take such heavy bribes that they would become millionaires in 4-5 years and then they would retire. My father never even accepted a penny as a bribe. Once he went to drop someone at the train station and he forgot to buy the ticket for the platform for himself. It was a very nominal thing, but when he remembered it later, he went back to the station. He bought a ticket and tore it into pieces, as he had already used the privilege of taking the train ride. He could not even bear the thought of dishonesty as small as two and a half paisa [1/64 of a rupee].

Once, before partition, my father’s British officer told him that they needed some educated clerks who were hard-working, efficient, and honest. He employed Aḥmadī men as clerks in all their positions. A few months later, someone complained that he posted all Aḥmadīs for those positions. His officer called him and asked if this was true. He replied, “It is true. Sir, you asked me to find educated, honest, and hardworking people for these positions. Do these people not fit this criteria?” The officer replied that they certainly did. Then he said, “If they fit your criteria, then what difference does their faith make?” The officer replied in the affirmative and said it was fine to have employed them. My father told his officer that the majority of the Aḥmadīs were honest and hardworking people.

In those days, the age for retirement was fifty-five years. However, on the recommendations of a senior officer, one could be given an extension for three years. My father’s officer gave him the recommendations for the extension, but one of the officers in the provincial government in Peshawar was prejudiced against Aḥmadīs and did not forward his file to the higher authorities. He left the file in his drawer, so the request for his extension could not be processed. He mentioned this to Chaudhry Zafrulla Khan, who called the government of the frontier province Qurban ‘Ali Khan. In this way, he was granted the extension. In the meantime, when this decision was not finalized, if anyone asked my father, “Amīr, what happened to your case?” He would reply, “The decision has been made in the heavens, but it has not manifested on the Earth yet.” Many incidents showed his complete trust in the Almighty.

My father’s future son-in-law had his last exam for the Army [ISSB]. My father told me in the morning to send a telegram to my brother-in-law’s father to give him the good news about his son’s success on the exam. I said to my father that the exam hadn’t even started yet. He insisted that I should go ahead and send the telegram anyway. In the evening, we received the good news from Kohat that my brother-in-law had passed the exam.

My older brother Nisar passed all of his exams for the Army Commission, but he was rejected on a trivial matter regarding his medical tests. He appealed against the decision. My other two older brothers were already serving in the Army at that time. They said that in the history of Pakistan’s Army, no one’s appeal has ever been accepted if one failed in their physical examination. One day, my father told a non-Aḥmadī army officer, who was my uncle's friend, that Nisar would be successful in joining the Army. That officer asked my father how he was so sure about that. He told him, "After the Second World War 1945-1946, I had a dream that three of my sons were riding in the tank battalion. If two of them are already in the army, then this means a third son will also be in the army as well." And then it happened as Nisar Bhai's appeal was accepted. My father had this dream 15-16 years before this incident.

When my father was forty years old, he fell seriously ill. He got really worried for his wife and children. It was at this time that he saw a vision of a hand appearing from the sky holding a piece of paper. When he took the paper and read what was written on it, it said, "By the order of the Prime Minister, you will be granted the age of 80 years." He only lived up to 70 years, so someone in the family asked about his vision from the Hazrat Mirza Nasir Ahmad and he explained that the vision was glad tidings of a long life. An exact number of eighty years was not necessary to match.

My father died on 19 February 1969. He was a Musi. Though he was not a companion of the Promised Messiah, he was still buried in the special area reserved for the companions of the Promised Messiah in the Behishtī Maqbarah [heavenly graveyard]. Hazrat Mirza Nasir Ahmad said about him, "Even though he was not a companion of the Promised Messiah, but his services and dedication were on par with the companions of the Promised Messiah."

Decision of the allowance of the Khalifa

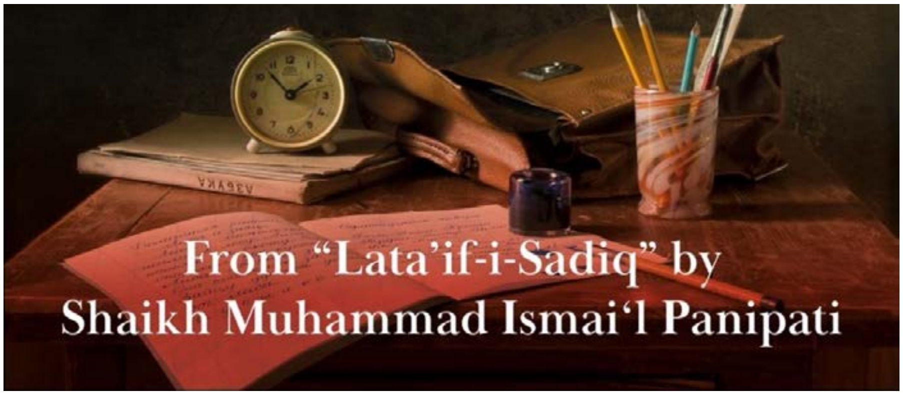
Once, at the Majlis-e-Shūrā meeting during the time of the third Khalifa, there was a debate about whether there should be a set allowance for the Khalifa. A separate committee was formed which had three members including Sheikh Mubarak Ahmad (Former Chief of Tabligh, East Africa), Sheikh Muhammad Hanif (Amīr Jamā'at Quetta), and my father. All three of them unanimously decided that there should be an allowance for the Khalifa. Then both of the members told my father that he should inform Hazrat Mirza Nasir Ahmad regarding this decision, so my father informed Hazrat Mirza Nasir Ahmad that the committee had decided in favor of the allowance. On hearing this decision, Hazrat Mirza Nasir Ahmad said, "No, I will not take any allowance." My father told Khalifatul-Masih, "You have to accept the decision of the committee and take the allowance." Who, other than my father, would have dared to say this to the Khalifa? Since my father was very righteous and truthful, he was brave and not afraid to say the right thing, even to Khalifatul-Masih. Hazrat Mirza Nasir Ahmad asked him why he had to accept the allowance. My father replied, "Hazoor, if you don't accept this allowance, then in the future, a poor person will not accept the mantle of Khilāfat." On hearing this, Hazrat Mirza Nasir Ahmad accepted the decision, but would donate it back to the Jamā'at yearly.

Family History

My grandfather had three wives. His first wife was the daughter of Sahibzada Abdullah and was related to Hazrat Kotha Ṣāḥib; she was a Musiyya. My grandfather had four kids with her, consisting of three boys and one daughter. All three boys joined the army and became Colonels before they retired. They got married to the daughters of Sahibzada Abdul Hameed from Topi. My grandfather's one daughter was married to Sahibzada Baseer from Topi. After the demise of his first wife, my grandfather married the daughter of Sahibzada Abul Lateef; Her name was Amtul Hameed. She died at a very young age. Then, he got married for the third time to Amtul Aziz. She was also the daughter of Sahibzada Abdul Lateef of Topi. She was also a Musiyya. She spent the latter part of her life serving the Jamā'at. She served as regional Lajna Ṣadr for almost twenty years. My grandfather Sahibzada Abdul Lateef used to tell his friends that one of my sons-in-law, referring to my dear father, was Waliullah (Saint). My father had three sons. The eldest one is this humble servant, Dr. Anwar Ahmad, residing in Chicago, USA. I had the honor of serving for 4 years in Gambia, Africa, under the Nusrat Jahan Scheme. I had the great privilege of participating in translating the Holy Qur'ān into the Pashto language. With the help of Mirza Muhammad Afzal, the Missionary in-Charge, I was able to secure a location of the future Masjid and negotiate the price. My son, Dr. Iftekhar Ahmad, lives in Chicago and previously served Jamā'at as Qā'id Khuddāmul-Ahmadiyya. Presently, he is serving as the Vice President and Public Affair Secretary of Chicago Jamā'at. My father's second son, Tahir Ahmad Khan, resides in Maryland, USA; he is a civil engineer. The third son is Tariq Mahmood Khan, who did his MBA and just retired from the office of District Manager of PIA. He lives in Peshawar and has had the honor of serving the Jamā'at in different capacities.

My Father had six daughters: two of them got married into the Arbab family in Tehkal, the oldest of which passed away a few years ago. Her husband, Major Arbab Abdul Akbar, is also deceased. One of my father's daughters, Noor Jahan, served as Ṣadr Lajna of her Jamā'at. Another daughter was married to Dr. Muhammad 'Ali Khan, who passed away recently. He served as a Colonel Doctor in the Pakistan Army and, at the time of his death, was serving as the Amīr of Peshawar. Before this, he also served the Jamā'at in various other capacities, including being a member of Dar-ul-Iftah. Once, I had a dream that he was one of the 180-200 saints of the Promised Messiah's (may peace be on him) Jamā'at.

By the grace of the Almighty God, all the family members of my late father are blessed to be serving the Jamā'at of the Promised Messiah in various capacities.



From "Lata'if-i-Sādiq" by Shaikh Muhammad Ismā'īl Pānipatī

A Short Biography of

Hazrat Muhammad Muftī Sādiq

May Allāh be pleased with him

Shaikh Muhammad Ismā‘īl Pānīpatī. English translation by Dr. Mahmud Ahmad Nagi.

The early life and career of Hazrat Muftī Muhammad Sādiq was published in the Online Ahmadiyya Gazette, USA, November 2024. The memoirs of Muftī Sādiq are being presented as narrated by him to Shaikh Muhammad Ismā‘īl Pānipatī, the author of "Lata'if-i- Sādiq (Urdu).

Memoirs of Muftī Muhammad Sādiq While in India

I am presenting the story of Sadiq in the blessed words of Hazrat Mufti Muhammad Sadiq. While reading, readers must especially consider this factor.

The First Prayer

When I was very young and used to go to Bhera Primary School to study, I had not memorized a previous lesson one day. So, before going to school, I fervently prayed,

> "O God, I have not memorized the last lesson, and my teacher will be very angry. Therefore, I pray to You for help."

I went to school after the prayer. God had things happen in such a way that teacher said,

> "I shall not ask today for the last lesson. Study the subsequent lesson."

The First Dream

I was studying in F.A. (Faculty of Arts) when I dreamt one night of a planet shining in the East and started moving upwards. Its light continued to increase as it moved forward and when it arrived overhead, it adopted the shape of a moon and started circling the sky. The circuits increased in width until its last course where the earth and the sky are seen to converge. Then, I awoke.

I wrote this dream to the Promised Messiah, may peace be upon him, and Maulawi Noor-ud-Deen. (Maulawi Noor-ud-Deen was employed in the state of Jammu at that time.) I started waiting for replies from them.

The first reply was received from the Promised Messiah, may peace be upon him. He had written,

> "Your letter was received. A dream was recorded in it. As presently I am not feeling well, therefore, God willing, I will write its interpretation later after giving it a thought."

The second letter was received from Hazrat Maulawi Noor-ud-Deen. He wrote,

> "The dream refers to the appearance of a prophet, a messenger, or a chosen person of Allāh."

After reading the letter of Hazrat Maulawi Noor-ud-Deen, I surmised that the Promised Messiah too knew the interpretation of the dream. He could have written that it was an indication of his appointment, but he did not do so. This shows his truthfulness.

يَا بُنَيَّ (O My Son)

When I was employed at the General Accountant's Office in Lahore and lived in the Mozang neighborhood, one night in those days, I received a revelation, يَا بُنَيَّ (O my son), which I interpreted as that I was a beloved of Allāh among hundreds of Allāh's beloveds, because I knew what it meant to be the son of God due to good familiarity with the Christian literature and their refutation.

After this revelation, I prayed, "O Lord, you have made me your son, now bestow me a brother.” (See the biography of Muftī Muhammad. He was the only son of his parents There was a sister who was two years younger)

Then I was told, “Ayub Baig.”

Mirzā Ayub Baig too was living in Lahore in those days. He was a true lover of the Promised Messiah and died in 1900 during the life of the Promised Messiah. When the Behishtī Maqbarah was established, his bones were transported and buried in the Maqbarah.

Mourning of Hazrat ‘Isa

Once, Mirzā Ayub Baig invited some great scholars and also invited me. I thought a lot about what kind of feast it was, but the riddle could not be solved. The scholars arrived for the feast. During the meal, a scholar asked,

“Dear Mirzā, what is the aim of the feast?”

Mirzā Baig said,

> “The feast is for a mourning.”

(It is customary among non-Aḥmadīs to arrange feasts of mourning [Fātiḥah Khawani, recitation of the first chapter of the Holy Quran for mourning])

The scholar was shocked and asked in astonishment, “Whose mourning?”

Mirzā Baig replied, “Hazrat ‘Isa (Jesus Christ), peace be on him.”

There can be an Unreasonable Preference

Once, Hazrat Maulawi Noor-ud-Deen (may Allāh be pleased with him) was staying at a friend’s house in Kandi Garan, Lahore. A gentleman approached him and said,

> “I want to ask a question.”

Hazrat Maulawi Noor-ud-Deen said,

> “Please go ahead.”

He said,

> “Can there be an unreasonable preference?”

Hazrat Maulawi Noor-ud-Deen took out two rupees from his pocket and placed them in front of him. The pictures and words engraved on them were identical. He said,

> “Pick up one of the two rupees.”

The Hindu did not pick the rupee and started conversing about other matters. After a while, Hazrat Maulawi Noor-ud-Deen again asked him to pick a rupee, but he did not. He again talked about something else. Then, one of the persons who was sitting in the company, whose name was Khalifa Rajab-ud-Din, addressed the Hindu,

> “Pick a rupee so that the matter moves forward and we may also get some benefit from the discussion.”

Then that gentleman said smiling,

> “If I pick the rupee, I shall die.”

Saying this, he got up and walked away.

In reality, he had asked this question about reincarnation, that is, all the human beings in the world are in different conditions. Some are rich and others poor. There can be no other reason for this except that in the previous birth (Hindu methodology), the deeds and the conditions of all the people were different. Therefore, one has priority over the other, and priority cannot be without any unreasonable preference.

Hazrat Maulānā Noor-ud-Deen had put two rupees in front of him for this reason that if he had picked up one of them, he would be questioned why he preferred this rupee over the other, but he understood the situation and did not pick the rupee that he may not had to admit that the preference can be without a preferred.

Preaching to Maharaja Alwar

Probably it happened in 1927. I went to Shimla. I received the order of Hazrat Khalīfatul-Masīḥ II to preach to Maharaja Alwar (who was also in Shimla in those days).

I took some English books and reached Maharaja’s bungalow. The private secretary had me seated in the meeting room. After a while, Diwan Abdul Majeed Kapurthalvi (who was known to me) and a Raja of Shimla arrived. After a while, a European also came, who was wearing a mixture of Eastern and Western dress.

European sat down after saying good morning. I understood from his talk that the person was from Europe, in which he had said that he was an astrologer of Maharaja of Alwar.

Diwan and Raja of Shimla asked the astrologer some questions about their lives. Then I placed before him an English book that had a photo of the Promised Messiah (peace be upon him), and presented the photo to the astrologer, and said,

> “Who is this man?”

After looking at the photo for a few moments, the astrologer said,

> “It is a photo of a Prophet.”

After saying this, the astrologer looked critically at my face and said,

> “There are signs of prophethood on your face as well.”

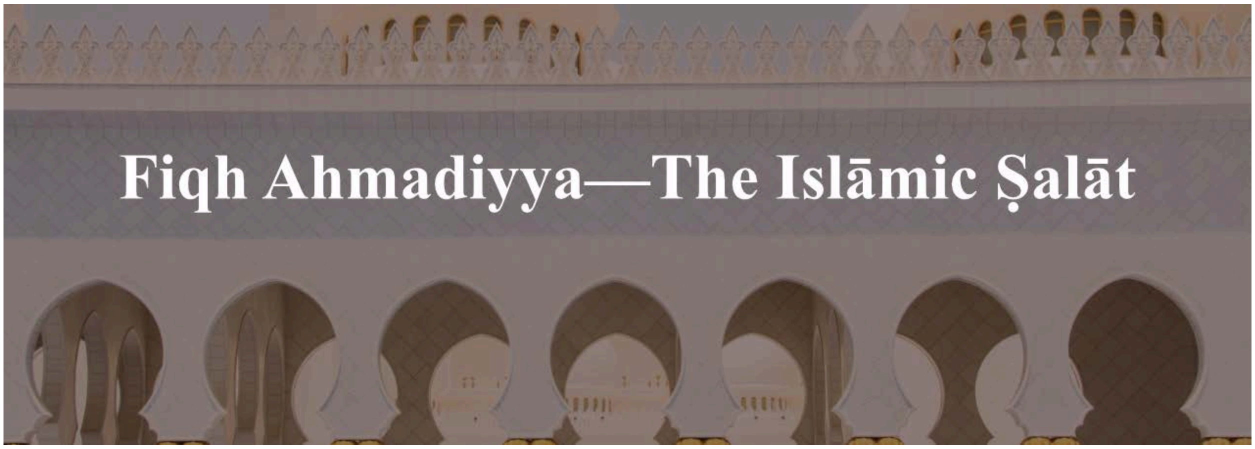
I thanked him and said,

> “Both of your observations are correct; the picture is really of a Prophet, and since I have been in his company, therefore, you find some effect on me as well.”

And when I met the Maharaja, I presented him with the same book and told him the testimony of his astrologer. Maharaja was very pleased and said,

> “I already believe that Islām is a true religion.”

(“Lata’if-i-Sādiq” (Urdu) by Shaikh Muhammad Ismai‘l Pānīpatī, pp. 126-129)



Rules and Regulations for Ṣalāt and Animal Sacrifice

Translated by Dr. Lutf Rehman

Edited by Dr. Wajeeh Bajwa/Dr. Syed Sajid Ahmad

Note: This is a general representation of the contents. It is not a rigorous translation.

Translation of all the sections of Fiqh has already been published in the Gazette as follows: First part of the section on Fasting in May-June 2016. The second part is on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ—Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul' in September-December 2019. The section on Sustenance and Support, January-March 2020. The section on Salāt (Parts I, II, III, IV) has been published in Online Aḥmadiyya Gazettes from March to November 2024.

Regulations Concerning Animal Sacrifice

Animal sacrifice is a confirmed practice (Sunnat Muwakkadah) of the Holy Prophet (may peace and blessings of Allāh be upon him)[1] and is "Wājib" (necessary). One is demonstrating by his actions that just as the animal that is less than himself, is being sacrificed for his sake, he will stand ready to give his life for causes more important than himself. This metaphorical expression underlines the willingness to sacrifice one's life.

Animals such as camel, cow, sheep, lamb, or ram can be sacrificed. Camel and cow can suffice for seven individuals. Sheep or lamb is good for one person. One can include members of his household in this sacrifice.[2]

Camel should be at least three years old, the cow at least two and the sheep at least one. A large and well-fed lamb of six months is also acceptable. The animal for sacrifice should not be sick or imperfect. An animal with a broken leg, a missing ear or a broken horn is not acceptable, nor is a sick and weak animal.[3]

The time of the sacrifice is from the 10th of Dhul-Ḥajjah after 'Īd Ṣalāt to the 12th of Dhul-Ḥajjah just before the sunset. The meat of the sacrifice is not Ṣadaqā. One can eat it himself or give it to friends and family. The poor should also be given a share in it.[4] It is better to make three portions, one for himself, one for friends, and one for the poor.

'Aqīqah

Upon the birth of a child, it was the practice of the Holy Prophet (may peace and blessings of Allāh be upon him) to shave the hair on the head of the child and to give in charity silver or gold equal in weight to the hair, and to name the child and to offer 'Aqīqah" on the seventh day.[5] The blessing of this is mentioned in a Ḥadith. 'Aqīqah means the sacrifice of an animal. In the case of a male child, two lambs or sheep, and for a female child, one lamb or sheep should be sacrificed. The animal should be of reasonable age and well-fed. The age limit of ʿĪd sacrifice does not apply here. The meat of ʿAqīqah can be used by oneself or can be used for a feast for friends and family. A portion should be given to the poor, too. If, for some reason, two animals cannot be sacrificed, then one will also be considered sufficient.

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[1] Tirmidhī, Abwab al-Aḍāḥī, Ibn Majah

[2] Tirmidhī, Abwab al-Aḍāḥī, Ibn Majah

[3] Tirmidhī

[4] Tirmidhī

[5] Ibn Majah

Combining Prayers

Due to illness, travel, rain, storm, road conditions, or pitch darkness, when it is difficult to come to the mosque frequently, the Prayers can be combined. Similarly, for some religious needs or gatherings, Ẓuhr and Aṣr Prayers or Maġhrib and ʿIshā Prayers can be combined either in the congregation or individually. Early combining (Jamʿ Taqdeem) is when Ẓuhr and ʿAṣr Prayers are combined at the time of Ẓuhr Prayer. Later combining (Jamʿ Ta'kheer) is when Ẓuhr and Aṣr are combined at the time of Aṣr Prayer. Both are acceptable. Similarly, combining Maġhrib and ʿIshā Prayer at the time of Maġhrib Prayer is an Early Combination. Combining Maġhrib and ʿIshā Prayer at the time of ʿIshā is Late Combining.[6] When combining Prayers, one Adhān is sufficient, but there should be separate Iqāmah for each Ṣalāt.

While combining Prayers, if Imām has completed the first Ṣalāt, and is now leading the second Ṣalāt and someone comes in and knows that the Imām is leading the second Ṣalāt then he should offer the first Ṣalāt before joining in. If he is not aware then he should join the Prayer and complete the first Ṣalāt later. The order of the Prayers should be maintained when possible.[7]

Question: If one has not offered the Ẓuhr or ʿAṣr Prayer and when he comes to the mosque, the Imām is leading Maġhrib Prayer, which Ṣalāt should he offer? What is the view of Jamāʿat?

Answer: In the above situation, if the person knows that he has not offered Ẓuhr or ʿAṣr Prayer and knows which Prayer the Imām is leading, then he should offer the leftover Prayer first. It is necessary to maintain the order of the Prayers regardless of whether he can join in the congregational Prayer. If he does not remember about his Ẓuhr or Aṣr Prayers or does not know which Ṣalāt Imām is leading and joins in the congregational Prayer, he will offer the same Ṣalāt as Imām. Missed Prayers should be made up afterward. Mistakes and lack of knowledge are forgiven.

Ḥaḍrat Khalīfatul Masīḥ II says that he had heard from the Promised Messiah (may peace be upon him) that if Imām is leading Aṣr Prayer and a person comes in who still needs to offer Ẓuhr Prayer, or the ʿIshā congregation is going on and a person comes in the mosque who still needs to offer the Maġhrib Prayer, he should first offer his Ẓuhr or Maġhrib Prayers before joining in. In the case of combining the Prayers, once again, this is the verdict of the Promised Messiah (may peace be upon him) that if a person comes in, and knows that the Imām is leading ʿAṣr Prayer, he should complete the Ẓuhr Prayer before joining in. If he knows that Imām is leading the ʿIshā Prayer, he should offer the Maġhrib Prayer before joining in. However, if he joins in not knowing which Ṣalāt is being offered, he will have the same Ṣalāt as that of the Imām. He should complete his first Ṣalāt afterward. For example, if a person walks in and ʿIshā Prayer is going on and he still has to offer the Maġhrib Prayer, he should first offer the Maġhrib Prayer before joining in. However, if he does not know which Ṣalāt is being offered, then he should join in. In this case, he will have the same Ṣalāt as that of the Imām. He should complete his Maġhrib Prayer afterward. This is also the instruction for the Aṣr Prayer.[8]

In his speech of December 3, 1901, Promised Messiah (may peace be upon him) said, "We are acting upon the permission and combining Prayers by now for over two months. This is because of illness and lot of time being spent in writing the commentary of Sūrah Al-Fātiḥa. In combing these Prayers, the Ḥadīth[9] تُجْمَعُ لَهُ الصَّلٰوةُ is being followed, that for the sake of the Promised Messiah, the Prayers will be combined. This Ḥadīth also shows that the Promised Messiah will not lead the Prayers but someone else will do so. He will combine Prayers for the sake of the Promised Messiah."[10]

Question: Under what circumstances the Prayers can be combined?

Answer: In case of peril, travel, rain, illness, extreme cold, difficult way, pitch darkness, important religious gathering, or some similar engagement which makes it difficult for people to gather again.

The decision about this is based upon the opinion of the Imām and the people. If the majority of the people agree upon these circumstances, then the Imām should respect their opinion. If Imām starts the Prayer, the followers should join in. Once the decision has been made then people should accept it. It is not permitted for any individual to express his dissent by not joining in the Prayers. Nevertheless, he can politely express his disagreement. The final decision lies with the people who are facing these circumstances and their decision will be considered final.

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[6] Tirmidhī

[7] Al-Fazl, 10 June 1934, Al-Fazl, 4 September 1940

[8] Al-Fazl, 27 June 1948

[9] Musnad Ahmad, Ch. 2, p. 290

[10] Fatāwā Masīḥ Mauʿūd, p. 46

Question: If it is overcast and there is a great probability of rain, can the Ẓuhr and Aṣr or Maġhrib and ʻIshā Prayers be combined?

Answer: The reason behind combining of Prayers is to avoid harm. If the Imām and the majority of people agree that the Prayers should be combined due to weather conditions, it is permitted. The people and the Imām faced with such circumstances can decide. Once the decision is made then it is not proper for anyone to break away even if he thinks that the decision is wrong.

Question: Can the Prayers be combined due to the extreme cold weather even when there is no rain?

Answer: We know from Ḥadīth that at the time of the Holy Prophet (may peace and blessings of Allāh be upon him) Prayers were combined in Medina without rain or illness.[11] Ḥaḍrat Ibn ʻAbbās who related this Ḥadīth was asked the reason for this. He said that this was to avoid harm to the people. This Ḥadīth tells us that there are other reasons and difficulties and religious engagements which can be the cause for combining the Prayers. We can consider extreme cold to be among those causes. The effort should be that with such reasoning combining Prayers should not become a routine. It should be restricted to only necessity and need.

Question: Why Prayers are combined at Jalsa Salana (Annual convention)?

Answer: The permission to combine Prayers at such occasion is found in a Ḥadīth. There are many Aḥadīth which demonstrate such permission at the occasion of Ḥajj and travel. On many occasions, the Holy Prophet (may peace and blessings of Allāh be upon him) led and combined Prayers in Medina. Following narrations are worth considering:[12]

عَنِ ابْنِ عَبَّاسٍؓ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى بِالْمَدِيْنَةِ سَبْعًا وَ ثَمَانِيًاالظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ۔

جَمْعً بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِيْنَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مطرٍ۔ قِيْلَ لِابْنِ عَبَاسٍ مَا اَرَادَ بَذٰلِکَ قَالَ اَرَادَاَنْ لَّا يُحَرِّجَ اُمَّتَهٗ۔

Question: A person is appointed to tour the surrounding areas [of a mosque] and the distances are more than a hundred miles. He has to combine many of his Prayers. Moreover, he cannot join Jumʻah because of being away. If he skips his duty for the sake of joining Jumʻah Prayer, is it prohibited in Sharīʻah? Can Ṣalāt be offered while on a bicycle?

Answer: Ṣalāt is enjoined by God Almighty. It should be offered at its appointed time. If there is a problem, such as illness, travel, or the supervisor does not allow leave, then Prayers can be combined. Prayers can also be offered after their prescribed time under such circumstances.

Jumʻah is not obligatory during travel. If one has an opportunity and it does not cause problems, then he should join Jumʻah. This has blessings.

It is not permitted to offer Ṣalāt while on a bicycle unless there is extreme need such as risk to one's life or unusual hurry and the time for Ṣalāt is getting short. The basis of actions is obedience of God and righteousness. Following this, one should carry out his worship as well as his worldly obligations. To fulfill the requirements of your work is also among the tenants of Islām.

Question: While combining Prayers, do we need to offer Sunnah?

Answer: This is what we have observed from the Promised Messiah (may peace be upon him) and this is what he said when asked that while combining Prayers, the Sunnah before and after the Farḍ (obligatory) Ṣalāt are not required.

Question: If Ṣalāt Aṣr is combined with Jumʻah Prayer, are the Sunnah still not required?

Answer: The Sunnah which are offered before the Jumʻah Prayer are in fact Nafl of the Jumʻah Prayer. They are specific to the Jumʻah Prayer. Therefore, Sunnah before Jumʻah Prayer should be offered.[13]

When combining the Maġhrib and ʻIshā Prayers only Witr should be offered. Rest of the Sunnah are not required. If one offers them, it is not a sin. If one combines Ẓuhr and Aṣr Prayers, then no Sunnah or Nafl should be offered after the Prayers as it is not permitted.

The practice of the Holy Prophet (may peace and blessings of Allāh be upon him) in this matter is clear that he did not offer Sunnah when he combined the Prayers. Nor there is any instruction from him to offer Sunnah in such circumstances. The following narration of Bukhārī is clear in this matter.[14]

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[11] Muslim

[12] Muslim

[13] Al-Fazl, 24 January 1942, 14.October 1946

جَمَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ كُلُّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلٰى اَثَرِ كُلِّ وَاحِدَةٍ مِنْهُمَا

The Holy Prophet (may peace and blessings of Allāh be upon him) combined Maġhrib and ʻIshā Prayer at Muzdalifah during the days of Ḥajj. Separate Iqāmah was called for each of the Prayers. The Holy Prophet (may peace and blessings of Allāh be upon him) did not offer Sunnah between the two Prayers nor at the end.[15], [16]

Question: During travel why the Sunnah of the Fajr Prayer are not omitted while Sunnah in other Prayers are not required?

Answer: Since the Holy Prophet (may peace and blessings of Allāh be upon him) offered the two Sunnah of the Fajr Prayer, the Ummah also follows. The relevant Aḥadīth are as follows:

رَكَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ السَّفَرِ رَكْعَتَيِ الْفَجْرِ

The Holy Prophet (may peace and blessings of Allāh be upon him) offered two Rakaʻāt (Rakʿatain) Sunnah in Fajr Prayer while traveling.

كَانَتْ عَائِشَةُ رض تَقُوْلُ لَمْ يَدَعِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ صَحِيْحًا وَلَا مَرِيْضًا فِيْ سَفَرٍ وَلَا حَضَرٍ۔

Ḥaḍrat Aʿisha narrates that the Holy Prophet (may peace and blessings of Allāh be upon him) never omitted the two Rakaʻāt (Rakʿatain) Sunnah in Fajr Prayer regardless of illness or travel. In the case of other Prayers, he did not offer the Sunnah Rakaʻāt with other Ṣalāt while traveling.

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَتَطَوَّعُ فِي السَّفَرِ قَبْلَ الصَّلٰوةِ وَلَا بَعْدَهَا

Ḥaḍrat Ibn ʻUmar narrates that during travel, the Holy Prophet (may peace and blessings of Allāh be upon him) did not offer any Sunnah before or after the Farḍ Ṣalāt.

Ṣalāt While Travelling

In the beginning, Ẓuhr, Aṣr, and ʻIshā Prayers were two Rakaʻāt (Rakʿatain) each just like Fajr Prayer. Later, they were increased to four Rakaʻāt each, but during travel, they remained two Rakaʻāt. A traveling person who intends to stay less than fifteen days at a station will offer two Rakaʻāt for Ẓuhr, Aṣr, and ʻIshā Prayer and the locals will offer four Rakaʻāt. There will be no change in the number of Rakaʻāt for Fajr or Maġhrib Prayers. Ḥazrat A'ishah says:

فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ [17]

If one is staying at the home of a close family member which he considers just like his own home such as his parent's or in-laws' house or he is in a place of religious center such as Mecca, Medina, Qādiān, or Rabwah there is a choice. One can take advantage of the leave granted and offer two Rakaʻāt or if he wishes he can offer the full Ṣalāt.

While traveling, all Sunnahs are not required except the two Sunnah of Fajr Prayer and the Witr. Nafls are one's own choice. Ṣalāt can be combined during travel.

If Imām is local, then the followers will offer the full Ṣalāt in his following. If Imām is traveling then he will lead two Rakaʻāt and the followers will complete the full Ṣalāt after his Salām.[18] They will only recite Sūrah Al-Fātiḥa in these two Rakaʻāt.

عن عمران بن حصین قال غزوت مع رسُول اللہ صلی اللہ علیه وسلم و شھدت معه الفتح فاقام بمکةثمانی عشرۃ لیلة لا یصلی الا رکعتین و یقول یا اھل البلد صلوا اربعًا فانا قوم سفر ۔

ان عمر بن الخطاب کان اذا قدم مکة صلی بھم رکعتین ثم یقول یا اھل مکة اتمو اصلوتکم فانا قوم سفر ۔

Travel and short/Limited Ṣalāt (Qaṣr)

Question: What is short Ṣalāt and when it is done?

Answer: According to the belief of Jamāʻat Aḥmadiyya, a short Ṣalāt (Qaṣr) for the person who is traveling means two Rakaʻāt Farḍ Ṣalāt in place of four.

What is travel? The Promised Messiah (may peace be upon him) says, "One is travel and the other is just a walk. If one intends to travel just three miles such as from Ludhiana to Phillaur, then the Ṣalāt should be shortened. This was the practice of the companions. For some weak and frail and some pregnant women, just a mile could be considered travel. On the other hand, one can walk eight miles for pleasure, and the Ṣalāt will not be shortened."[19]

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[14] Bukhārī, Kitāb al-Ḥajj

[15] Tirmidhī, Kitāb al-Ṣalāt

[16] Abū Dāwūd, Kitāb al-Ṣalāt

[17] Abū Dāwūd, Chapter: "The Prayer of the Traveler," Ḥadith 1198

[18] Abū Dāwūd, Kitāb al-Ṣalāt

On another occasion, a question was posed if travel is only three miles, should the Ṣalāt be shortened? The Promised Messiah said, "Yes. However, one should carefully examine his intent. In all such matters, righteousness should be preserved. If one goes for regular business every day, it is not travel. Travel is only which one undertakes especially and leaves his home and is considered travel in the normal sense."[20]

It was asked that when the Promised Messiah (may peace be upon him) travels to Batala, he shortens the Prayers. He replied, "Yes. Because it is travel! I say that if an officer or doctor travels between many villages as part of his work, all this distance combined cannot be called travel."[21]

"One who travels day and night as part of his duty he is not traveling. He should offer the full Ṣalāt."[22]

Question: How many days' stay at a place would make one local and he will have to offer the full Ṣalāt?
Answer: According to Ḥanafī Fiqh, intent to stay for fourteen days would not make one local. If one stays at a livable place for fifteen days or more, he would be considered local and will have to offer full Ṣalāt.

The Holy Prophet (may peace and blessings of Allāh be upon him) stayed at Tabuk for twenty days but shortened the Prayers because there was no dwelling and he was in the wilderness.[23]

Hadrat Imām Malik and Ḥaḍrat Imām Shafiʿī believe that if one stays at a place for four days, he should offer full Ṣalāt. One can shorten the Ṣalāt in a three-day stay.

Ḥaḍrat Khalīfatul-Masīḥ I said, "If one intends to stay for four days, he is considered a local."[24]

It is mentioned in Muwatta Imām Malik:[25]

من اجمع اقامة اربع ليال وهو مسافر اتم الصلٰوة

The valid opinion is that if one intends to stay for three days, the Ṣalāt should be shortened. This is the consensus opinion. It is a choice up to fourteen days. One can shorten or offer full Ṣalāt, although shortening the Prayer is preferred.

Answering a question, Ḥaḍrat Khalīfatul-Masīḥ II said:

1. Since there is a conflict in the distance of travel, such as three miles or seven and the length of stay, such as three days or fourteen, those who shorten the Prayers can do so and those who offer full Ṣalāt can do so. There should be no objections raised against each other.[26]
2. If one has to stay at a place for less than fifteen days, then shorten the Ṣalāt. If the stay is longer then full Ṣalāt should be offered.[27]
3. I will shorten the Ṣalāt even though I am here for more than fourteen days. As I don't know when I will be able to return [home],[28] I will shorten the Ṣalāt. Once the Promised Messiah (may peace be upon him) was in Gurdaspur for more than two months, and he shortened his Prayers because he did not know the time of his return."[29]

Question: What is travel? In the present days, there are many facilities available during travel.
Answer: It is mandated to shorten the Ṣalāt during travel. God and His Prophet have not mentioned anywhere that in the presence of some facility, it will not be considered travel and if such facility is not present then it will be called travel. The true blessing is in obeying the commandments of God. It is not in argument and debate. In this matter, the verse of the Holy Qur'ān is as follows:[30]

وَاِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ

When you are traveling in the land, there is no sin if you shorten the Prayers.

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[19] Tadhkirat-ul-Mahdī, p. 164, Fatāwā Aḥmadīyyah, p. 205

[20] Fatāwā Masīḥ Mauʿūd, p. 43

[21] Al Badr, 23 Jan 1908, Fatāwā Masīḥ Mauʿūd, p. 44

[22] Al-Hakam, 24 April 1903, Fatāwā Masīḥ Mauʿūd, p. 45

[23] Abū Dāwūd, Kitāb al-Ṣalāt

[24] Fatāwā Aḥmadīyyah, p.207

[25] Bab Ṣalāt al-Musafir

[26] Al-Fazl, 22 April 1915

[27] Al-Fazl, 18 March 1916

[28] Hidayah Awwaleen, Kitāb al-Ṣalāt

[29] Al Fazl, 25 May 1944, Al-Fazl, 10 July 1943, Al Badr, 1st September 1904 and 23 January 1904

[30] The Holy Qur'ān, (4[al-Nisa']: 102)

In this regard a Ḥadīth is:[31]

كَانَ ابْنُ عَبَاسٍ ؓ يَقُوْلُ فَرَضَ اللّٰهُ عَلٰى نَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى الْحَضْرِ اَرْبَعًا وَ فِى السَّفَرِ رَكْعَتَيْنِ

Ibn ʻAbbās relates that Allāh has made obligatory for your Prophet (may peace and blessings of Allāh be upon him) four Rakaʻāt in stay and two Rakaʻāt while in travel.

Ṣalāt for a traveling salesman

Question: I and my brother travel all the time while selling perfumes. Should we offer full Ṣalāt or shorten it?
Answer: Travel is what one has to do for a necessity occasionally. It should not be part of his routine work or business. It is against righteousness that such a person shortens his Ṣalāt for all his life by considering himself as a traveler.[32]

Traveling for work is not travel

The travel of the supervisor is as one walks in his orchard. There is no cause for shortening the Prayer. If one does this due to this type of travel, then it will be a permanent thing. There is no basis for this. Such a person (for example, a supervisor) cannot be called a traveler.[33]

Question: The muballigheen (missionaries) asked if they could open the fasts and shorten the Prayers since they were frequently traveling.
Answer: Ḥaḍrat Khalīfatul-Masīḥ II said, "Shorten your travels. Keep the fasts regularly. This is your professional duty. You cannot be considered a traveler."[34]
Question: Should a son-in-law offer full Ṣalāt while at the in-laws?
Answer: The house of the in-laws is also in the realm of travel. Ṣalāt should be shortened there too unless he has an inheritance over there and considers it just like his own house; in such circumstances, he would be considered as a local.
Question: A traveler joins the Prayer when the Imām has already completed the first two Rakaʻāt. Can this person complete the remaining two Rakaʻāt with the Imām and finish with him?
Answer: When a traveler joins Prayer behind a local Imām, he will have to offer four Rakaʻāt.[35]
Question: Is shortening of Prayers during travel mandatory or voluntary? Similarly, is combining the Prayers during travel mandatory or voluntary?
Answer: It is mandatory to shorten the Prayer during travel. This is the view of Jamāʻat Aḥmadiyya. One should appreciate a leave granted by God Almighty with His Grace. Giving thanks is necessary. This was the practice of the Holy Prophet (may peace and blessings of Allāh be upon him) and his companions. Some Aḥādīth indicate that the Ṣalāt during travel is just two Rakaʻāt. The other two have been added if one is not travelling. Ḥazrat A'ishah says:[36]

اَلصَّلٰوةُ اَوَّلُ مَا فُرِضَتْ رَكْعَتَانِ فَاُقِرَّتْ صَلٰوةُ السَّفَرِ وَ اَتَمَّتْ صَلٰوةُ الْحَضْرِ

It is not proper to abandon the principle.

Combining Prayer is based upon the need and is voluntary. If there is a need one can combine Prayers, otherwise one should offer them at their appointed times. Moreover, the practice of the Holy Prophet (may peace and blessings of Allāh be upon him) and his companions makes clear the voluntary nature of this permission.

Ṣalāt in Perilous Conditions

In a state of fear such as war, it is permitted to shorten the Ṣalāt. Different ways of offering it are mentioned in the Holy Qur'ān and Aḥādīth. If battle is raging or there is concern of enemy attack or if the army is lined up for the fight, then the Rakaʻāt of Ṣalāt are reduced. If there is no time for two Rakaʻāt, only one will be enough. If the situation is worse then Ṣalāt offered individually would be acceptable. If this is not possible, then Ṣalāt while walking, riding, or traveling facing the Qiblah or otherwise will also be acceptable. In extreme circumstances, Ṣalāt can be offered by gestures and by just saying a few words of it. During the time of war, many Prayers can be combined.

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[31] Kashf al-Ghummah, Ch. 1, p. 289

[32] Badr, 28 March 1907

[33] Al-Hakam, 24 April 1903, Fatāwā Masīḥ Mauʻūd, p.45

[34] Al-Fazl, 16 July 1914

[35] Al-Fazl, 23 January 1922, Fatāwā Aḥmadīyyah, p. 45

[36] Bukhārī, Abwab Taqseer al-Ṣalāt, Abū Dāwūd

War and Ṣalāt

Question: How should we offer Ṣalāt while on a battlefield?
Answer: Offer Ṣalāt any way you can. Must not abandon it! Many Prayers can be combined.[37]
Question: What is the verdict about Fasting and shortening the Ṣalāt in a battlefield?
Answer: Shorten the Prayers and do not fast.[38]
Question: In the matter of Ṣalāt, is the army any different from the ordinary citizen?
Answer: The difference is that, under special circumstances, the soldiers can offer Prayers by combining two, three or four of them. During the fighting, they can offer Ṣalāt just by gestures. [39]

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا فَاِذَا اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّالَمْ تَكُوْنُوْا تَعْلَمُوْنَ۔

Ḥadīth:[40]

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ اَنَّ عُمَرَبْنَ الخَطَّابِ ﷺ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَقَالَ يَا رَسُوْلَ اللهِ مَا كِدْتُّ اَنْ اُصَلِّىَ حَتّٰى كَادَتِ الشَّمْسُ اَنْ تَغْرُبَ۔ قَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَنَا وَاللهِ مَا صَلَّيْتُهَا فَنَزَلْنَامَعَ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بُطْحَانَ فَتَوَضَّا لِلصَّلٰوةِ وَتَوَضَّاْنَا لَهَا فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلّٰى بَعْدَهَا الْمَغْرِبَ۔

Missed Prayers

If a Farḍ Ṣalāt was missed when one was sleeping and did not get up or forgot and the time of Ṣalāt passed and he offered the Ṣalāt after its appointed time, it is called Qaḍa/Qaza (قضا).[41] It is necessary to make up for the missed Farḍ Ṣalāt whenever one remembers or whenever there is time. Missing Ṣalāt intentionally is made up only with repentance and asking God for forgiveness (Istighfār).

It is necessary to maintain order of the Ṣalāt when making up for missed Ṣalāt.[42] If one forgets the order of the missed Prayers or the count is more than six, then it is not necessary to maintain the order. Other than the two Sunnah of the Fajr Ṣalāt, no other Sunnah needs to be made up.

Making up for the missed prayers

Question: If one forgets a Ṣalāt, what should he do?
Answer: He should offer Ṣalāt as soon as he remembers it.[43]
Question: If one Ṣalāt is missed, are all the previous Ṣalāts wasted?
Answer: If one Ṣalāt is missed, one should ask for forgiveness of God for this laziness and complete this Ṣalāt.[44]
Question: I was delinquent in my Ṣalāt for six months. Now I have repented. Should I make up for all those Ṣalāts now?
Answer: You cannot make up for those Ṣalāt in this way. Repentance is enough for them.[45]
Question: A sick person did not do Ṣalāt for twelve days and gave twelve or thirteen rupees in charity to make up for this. Is this permitted?
Answer: There is no Kaffarah (expiation or act of prescribed atonement or penitence) for delinquency in Prayers intentionally or due to illness. Repentance is enough.[46]

Life time making up for Ṣalāt (*Qaza Umri*)

A question was asked about the last Friday of Ramaḍān. People offer four Raka'āt Prayer on the last Friday of

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[37] Al-Fazl, 1st July 1915
[38] Al-Fazl, 27 July 1915
[39] The Holy Qur'ān, (2[Al-Baqarah]: 240)
[40] Bukhārī, Kitab-us-Ṣalāt
[41] Bukhārī, Kitab Mawaqit-is-Salat, Bab Qaḍa'is-Ṣalawāt
[42] Tirmidhī, Abwab al-Ṣalāt
[43] Al-Fazl, 10 July 1934
[44] File Masa'il Dini
[45] Badr, 24 December 1908
[46] Al-Fazl, 6 May 1915

Ramaḍān and call it Qaza-e-Umri (making up Prayers missed over a lifetime). The purpose is to make up for the missed Ṣalāt in the past. Is there a basis for this?

Answer: Promised Messiah (may peace be upon him) said, “This is a useless action. Once a person was offering Ṣalāt at an odd time. Someone said to Ḥazrat Ali, ‘You are the Khalīfa of the time. Why don’t you stop him?’ He said, ‘I am afraid that I may not come under this verse: [47]

عن علی ﷛انه رائ فی المصلی اقوامًا یصلون قبل صلوۃ العید فقال ما رأیت رسُول اللہ صلّی اللہ علیہ وسلم یفعل ذالک فقیل لهٗ

ألاننها هم فقال اخشی ان ندخل تحت و عید وله تعالیٰ ارءَیت الذی ینهی عبدا اذا صلی۔’

“If someone missed a Ṣalāt thinking he will make it up on the day of Qaza-e-Umri, he did wrong. If he does it as a gesture of regret, then let him do it. Why stop him? He is only praying. He is weak of resolve. And you should be careful lest you come under this verse too!” [48] (To be continued)

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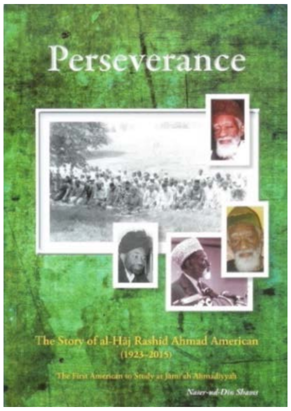
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Invitation to Writers for the Aḥmadiyya Gazette, USA

We are thankful to all those who sent us articles and Aḥmadiyya news of chapters for publishing in the Aḥmadiyya Gazette, USA. May Allāh reward them for their sincerity.

We recently published three souvenirs to commemorate the hundred years of Aḥmadiyyat in the US. The last souvenir was the American Icons of Aḥmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite all those who want to contribute to the US icons of Aḥmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article that can be of general interest to a large number of audiences. (Editor, the Aḥmadiyya Gazette, USA)

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[47] Tafsīr Rūḥ-ul-Bayān

[48] Al-Hakam, 24 April 1903

USA Jamāʿat Calendar 2024

Date/Day/Time	Event	Local/Region/National	Venue
January			
1 Jan, Mon	New Year’s Day		Federal Holiday
5-14 Jan Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
6-7 Jan Sat-Sun	Local Jamāʿat/Auxiliary Activities Review of 2023 and Plan 2024 activities		Local/Aux/Jamāʿat
6 Jan, Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference	Majlis Ansarullah	Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15 Jan, Mon	Martin Luther King Jr. Day Long Weekend		Federal Holiday
20 Jan, Sat	National Wāqifīn-e-Nau Boys National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	National Wāqifāt-e-Nau National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	Seerat-un-Nabi Day	Regional	Jamāʿat
27 Jan, Sat	Nationwide Flyer Distribution – Local	WN & Tabligh Departments	Jamāʿat
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijiyya Department	Bait-ur-Rahman, MD
29 Jan, Mon	Day on the Hill in Washington DC	Umur Khārijiyya Department	Washington DC
February			
1-10 Feb Thu-Sat	Salat Ashara	Tarbiyat Department	Jamāʿat
3-4 Feb Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Feb Sat	National Amila Meeting	National Jamāʿat	Seattle, WA
9 Feb Fri	National Tabligh and Media Training	Lajna Imā’illāh	Virtual
11 Feb Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
11 Feb Sun	Wasaya Webinar	Wasaya Department	Webinar
17 Feb Sat 7:30 EST	Pledge of a WN and its requirements	WN Department	Webinar
19 Feb Mon	Presidents’ Day Long Weekend		Federal Holiday
25 Feb Sun	Muslih-i-Mauʿūd Day	Local	Jamāʿat
March			
1-10 Mar Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
2 Mar Sat	Refresher Course 2024 – Dar-ul Qaḍā USA	Dar-ul Qaḍā Department	Bait-ur-Rahman, MD
2–3 Mar Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
2–3 Mar Sat-Sun	Local Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya	Majlis
3 Mar Sun 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
8-10 Mar Fri-Sun	National Mentoring Conference (LMC)	Lajna Imā’illāh Meeting	Mosque, Northern Virginia
9 Mar Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
9-10 Mar Sat-Sun	Local Qur’an Conference	TaQwa Department	Jamāʿat
10 Mar Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
12 Mar to 9 Apr	Ramadan	Local	Jamāʿat
16 Mar Sat	WN Awareness Day (Local Jamāʿat) Part of Afṭārī	WN Department	Jamāʿat
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Ishā’at Department	Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Department	Jamāʿat
24 Mar Sun	Masih-i-Mauʿūd Day	Local	Jamāʿat
April			
1-10 Apr Mon-Wed	Salat Ashara	Tarbiyat Department	Jamāʿat
6-7 Apr Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
10 Apr Wed	Eid-ul-Fitr	Local	Jamāʿat
14 Apr Sun 7 P.M. EST	Qur’an Talks	Tarbiyat Department	Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamāʿat	General Secretary Office	Bait-ur-Rahman, MD
May			
3-5 May Fri-Sun	Regional Ijtima Khuddam and Atfāl	Majlis Khuddam-ul-Ahmadiyya	Regional
4-5 May Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamāʿat	WN Department	Webinar
12 May Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
17-19 May Fri-Sun	Jamiʿa Canada Visit for Fathers & Boys	WN Department	Jamāʿat
18 May Sat	National Amila Meeting	National Jamāʿat	Boston, MA
19 May Sun	Khilafat Day	Local	Jamāʿat
27 May Mon	Memorial Day Long Weekend		Federal Holiday
June			
1-2 Jun Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day	Majlis Khuddāmul Ahmadiyya	Majlis
1-10 Jun Sat-Mon	Salat Ashara	Tarbiyat Department	Jamāʿat
7-16 Jun Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
8 Jun Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
9 Jun Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15-16 Jun Sat-Sun	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamāʿat
16 Jun Sun	Know Your History – 7:30-9:00 PM EST	Ishā’at Department	Webinar

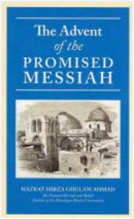
17 Jun Mon	Eid-ul-Adha	Local	Jamāʿat
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN	WN Department	Webinar
28-30 Jun Fri-Sun	Jalsa Salana USA	National	Richmond, VA
July			
4 Jul Thu	Independence Day		Federal Holiday
5-7 Jul Fri-Sun	Jalsa Salana Canada		
6-7 Jul Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
13 Jul Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
14 Jul Sun7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
14-20 Jul Sun-Sat	National Youth Camp	Taʿlīm Department	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK		
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Department	Not Available
August			
1-10 Aug Thu-Sat	Salat Ashara	Tarbiyat Department	Jamāʿat
3-4 Aug Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Aug Sat7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
10 Aug Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
11 Aug Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
11 Aug Sun	Wasaya Webinar	Wasaya Department	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls)	WN Department	Bait-ur-Rahman (B), SVA (G)
22-23 Aug Thu-Fri	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamāʿat
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
30 Aug-1 Sep Fri-Sun	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE	Orlando, Fl
31 Aug-2 Sep Sat-Mon	Labor Day Long Weekend		Federal Holiday
September			
7-8 Sep Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
8 Sep Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
13-22 Sep Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
14 Sep Sat	National Amila Meeting	National Jamāʿat	Columbus, OH
15 Sep Sun	USA National Quran and Science Symposium	AAMS	TBD
21 Sep Sat	National Tarbiyat and Tahir Academies Conference	Tarbiyat Department	Bait-ur-Rahman, MD
21-30 Sep Sat-Mon	Tahrik Jadid Ashara	Tahrik Jadid Department	Jamāʿat
22 Sep Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
October			
1-10 Oct Tue-Thu	Salat Ashara	Tarbiyat Department	Jamāʿat
4-6 Oct Fri-Sun	Ansar Shura and National Ijtima	Majlis Ansarullah	Bait-ur-Rahman, MD
5-6 Oct Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
11-13 Oct Fri-Sun	National Khuddam and Atfāl Ijtima	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
12 Oct Sat	National Amila Meeting	National Jamāʿat	South Virginia
13 Oct Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
12-14 Oct Sat-Mon	Columbus Day Long Weekend		Federal Holiday
18-20 Oct Fri-Sun	National Ijtima	Lajna Imā'illāh	Bait-ur-Rahman, MD
26-27 Oct Sat-Sun	National TaQWA Conference	TaQwa Department	Not Available
November			
2-3 Nov Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Nov Sun	National Education Excellence Day	Taʿlīm Department	Jamāʿat
8-10 Nov Fri-Sun	Lajna Majlis-e-Shura	Lajna Imā'illāh	Detroit Mosque, MI
9 Nov Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
10 Nov Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
16 Nov Sat	Regional WN Ijtimāʿāt (16 Regions)	Regional WN Department	Jamāʿat
28 Nov-1 Dec	Thanksgiving Long Weekend (Thu-Sun)		Federal Holiday
December			
1-10 Dec Sun-Tue	Salat Ashara	Tarbiyat Department	Jamāʿat
7-8 Dec Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
7 Dec Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
7 Dec Sat 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
8 Dec Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
13-15 Dec Fri-Sun	Fazl-e-Umar Qa'idin Conference/Atfāl Refresher Course	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
13-22 Dec Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
14 Dec Sat	Jamiʿa Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Department	Online
15 Dec Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
15 Dec Sun	Wasaya Webinar	Wasaya Department	Webinar
25 Dec Wed	Christmas Day		Federal Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative)	National Jamāʿat	Chino, CA

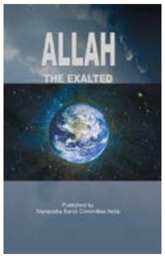
Updated by National General Secretary Office, USA, December 14, 2023.

Have you read all the books of the Promised Messiah?

May peace be upon him

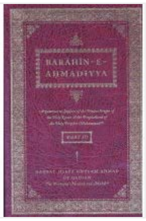
Promised Messiah and Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)

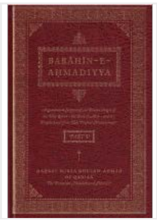

The Advent of the Promised Messiah

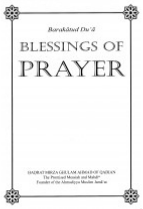

Allah the Exalted

Barahīn-e-Ahmadiyya 1-2

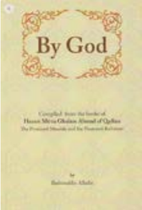
Barahīn-e-Ahmadiyya 3

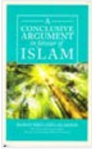

Barahīn-e-Ahmadiyya 4

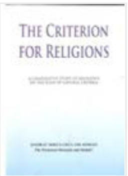

Barahīn-e-Ahmadiyya 5

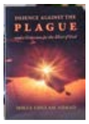

Blessings of Prayer

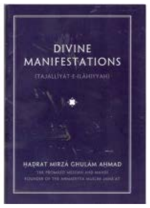
The British Government and Jihad


By God

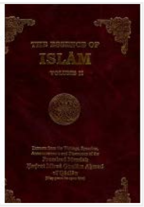

The Conclusive Argument in Favour of Islam

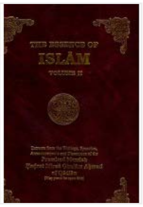

The Criterion for Religions


Defense against the Plague and a Criterion for the Elect of God


Divine Manifestations

Elucidation of Objectives

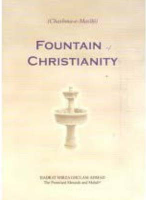

The Essence of Islam Volume 1


The Essence of Islam 2

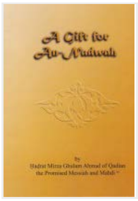
The Essence of Islam 3

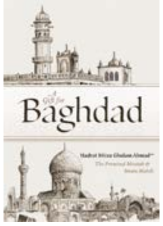
The Essence of Islam 4

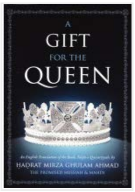
The Essence of Islam 5


Fountain of Christianity

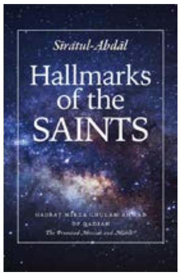
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers

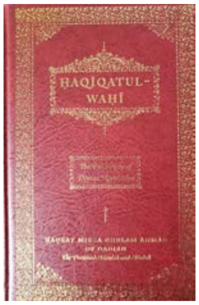

A Gift for Al-Nadwah

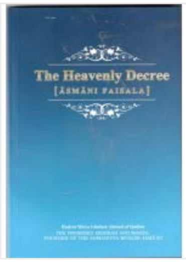

A Gift for Baghdad


A Gift for the Queen

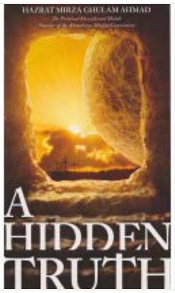
The Green Announcement

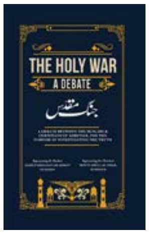

Hallmarks of the Saints

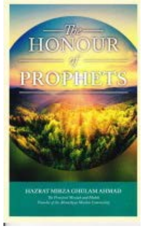

Haqiqat-ul-Wahi

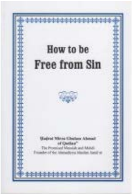

The Heavenly Decree

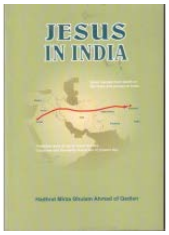
The Heavenly Sign

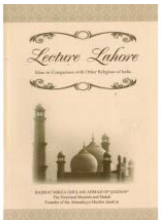

A Hidden Truth

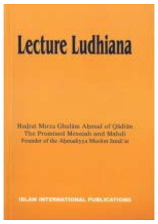

The Holy War

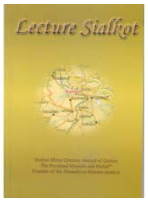

Honor of Prophets

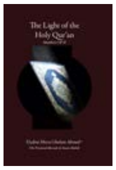

How to be Free from Sin

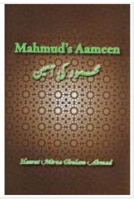

Jesus In India

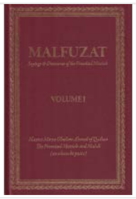

Lecture Lahore


Lecture Ludhiana

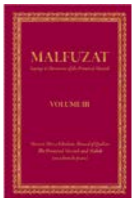

Lecture Sialkot


The Light of the Holy Qur'ān

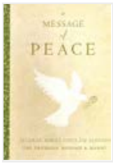

Mahmud's Ameen

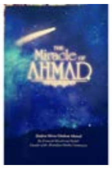

Malfūẓāt Volume 1

Malfūẓāt Volume 2

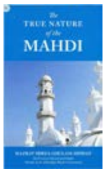

Malfuzat Vol 3

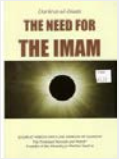
Malfuzat Vol 10

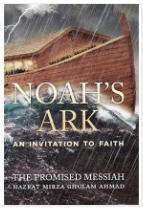

A Message of Peace

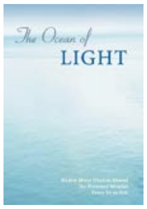

The Miracle of Ahmad

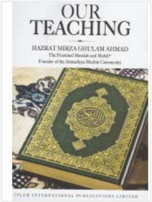
A Misconception Removed


The Nature of the Mahdi


The Need for the Imam

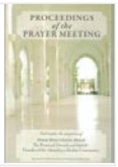

Noah's Ark

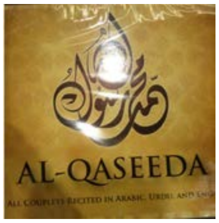

The Ocean of light

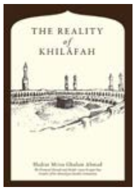

Our Teaching

The Philosophy of the Teachings of Islam

Pleasant stories and anecdotes

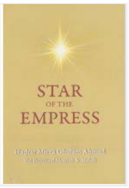

Proceedings of the Prayer Meetings

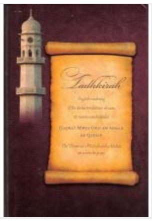

Al-Qaseeda Audio

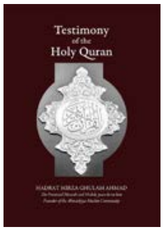

The Reality of Khilafah

A Review of the Debate Between Batalavi and Chakrhalavi

Selections from the Writings of the Promised Messiah


Star of the Empress


Tadhkirah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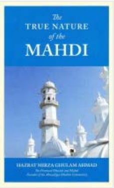
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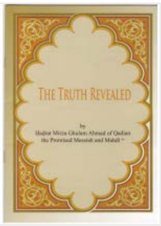
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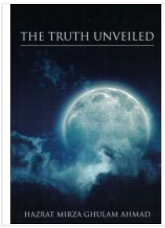
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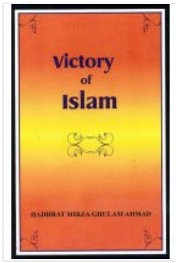
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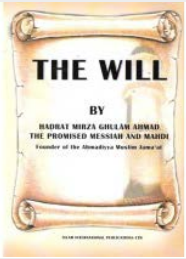
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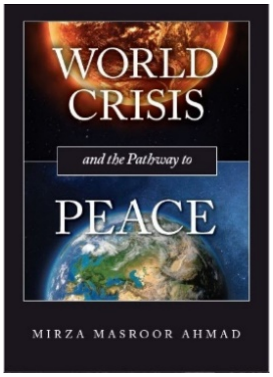
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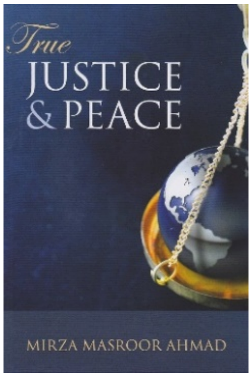
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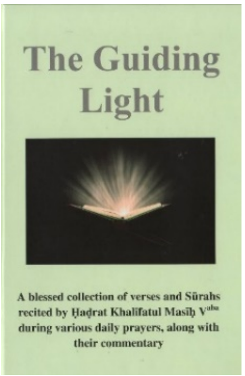
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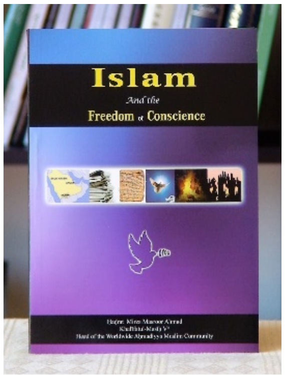
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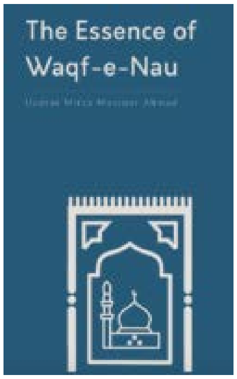
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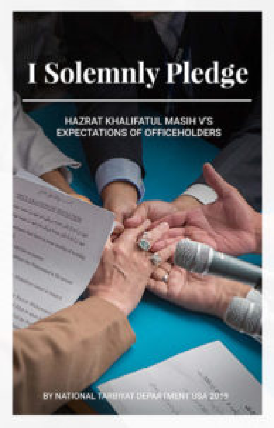
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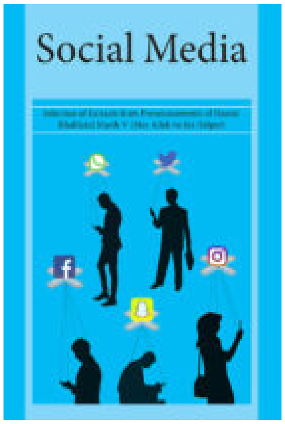
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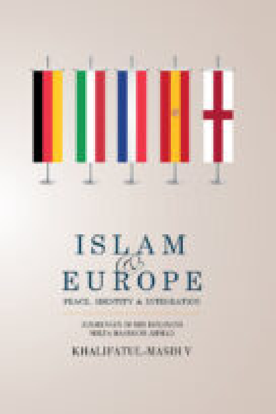
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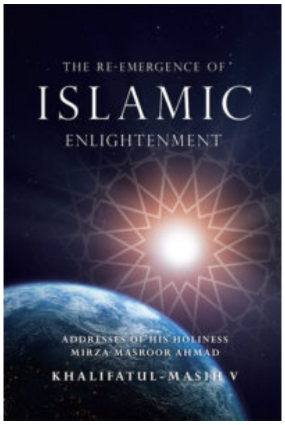
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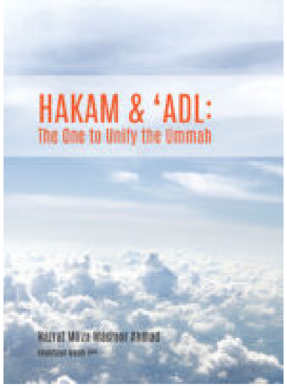
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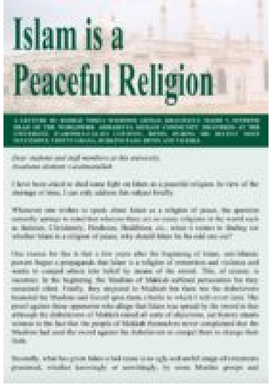
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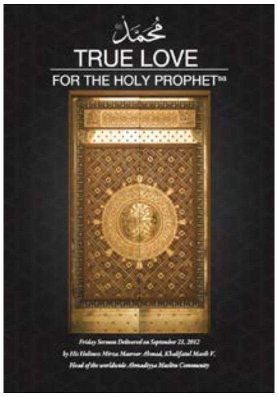
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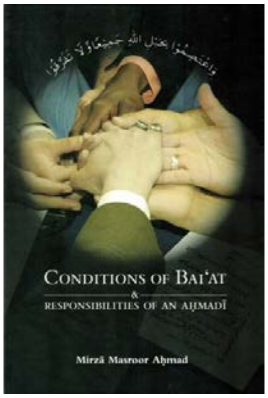
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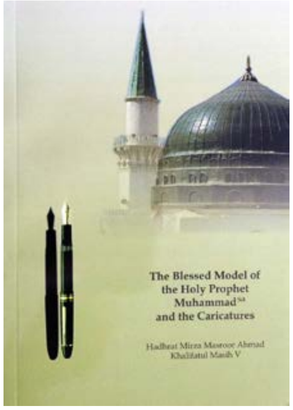
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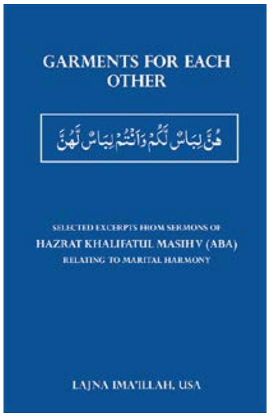
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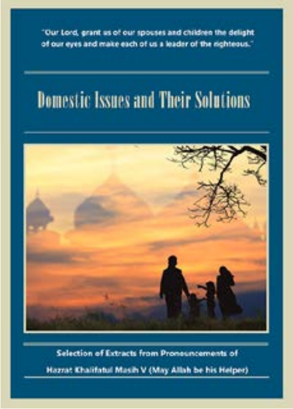
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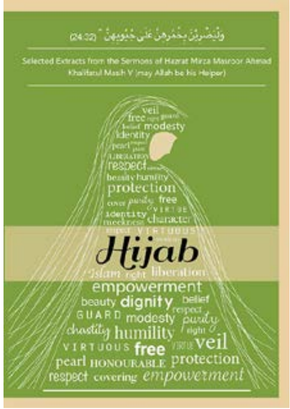
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RABWAH, PAKISTAN

September 19, 2024

Dear Members USA Jamā'at:

السلام علیکم ورحمۃ اللہ وبرکاتہ

I am reaching out to you to seek your assistance. As you are all aware, Hazrat Khalifatul Masih V Ayyadahullahu Ta'ala Be Nasrihil-'Aziz inaugurated the Fath-e-Azeem Mosque in Zion during his trip to the US. This was a historic event reminding us of the fulfillment of the prophecy of the Promised Messiah ('Alaihis-Salam). In addition to the Mosque, the original plan also included the building of a 70-foot-tall minaret, a replica of the Minarat-ul-Masih in Qadian. For various reasons, it could not be built at the time of the inauguration. The minaret construction has now begun. The cost of building the minaret is $800,000. However, before I ask you to donate to the construction cost of the minaret, I would like to give you a brief historical perspective of the Minarat-ul-Masih in Qadian.

The Promised Messiah ('Alaihis-Salam) announced in May of 1900 the plan to build a white minaret in Qadian next to Masjid-e-Aqsa to fulfill the Prophet Muhammad's (Sallallahu 'Alaihi Wa Sallam) prophecy. The initial cost was estimated to be 10,000 Rupees, but the Jamā'at lacked financial resources; and the majority of members had meager earnings. The Promised Messiah ('Alaihis-Salam) asked 101 of his companions to donate 100 Rupees each. Hazrat Ummul Momineen (Radiyallahu 'Anha), wife of the Promised Messiah ('Alaihis-Salam) donated 1,000 Rupees by selling her house in Delhi. The foundation stone was laid in 1903, but construction was halted after building six feet above the ground and was not finished in the life of the Promised Messiah ('Alaihis-Salam).

Hazrat Musleh Mau'ud, Khalifatul Masih II (Radiyallahu 'Anhu) restarted the project and the Minarat-ul-Masih, standing at 105 feet tall, was completed in 1915. 211 Ahmadis contributed 100 Rupees each and their names were engraved in memory of their hearkening to the call of the Promised Messiah ('Alaihis-Salam). 100 Indian Rupees at that time is worth $9,900 today after inflation adjustment. Many people among these donors had limited resources, but they were blessed with the wealth of love for Allah and His Prophet. There are a good number of Ahmadis in the United States who are descendants of those who contributed to the construction of the Minarat-ul-Masih in Qadian.

By the Grace of Allah, your worldly fortunes are beyond the imagination of your ancestors. There may be some among you who could individually fulfill the cost of building this minaret. But do we collectively possess that same spirit of giving and faith in the truth of the Promised Messiah ('Alaihis-Salam) which those 211 forefathers possessed? They came forward to fulfill a prophecy of the Holy Prophet Muhammad^{sa}. Will you follow in their footsteps and establish your own legacy in memorializing the truth of the prophecy of the Promised Messiah^{as}?

I hope you will consider this request and spare some money for this noble cause. May Allah bless you. JazakAllah.

Wassalam,

Khaksar,

Mirza Maghfoor Ahmad

Amir Jama'at USA

P.S. The names of the 211 donors who contributed to the building of the Minarat-ul-Masih in Qadian will be posted on the Zion Project website so that you may trace your ancestors. (https://chanda.ahmadiyya.us/minaratul-masih-donors)

Hazrat Mufti Muhammad Sadiq advised the Arab population:

Under "My Advice to the Muhammadans in America", one of the points he made is:

"Build a Mosque in every town to worship one God, however small and simple it be, but there must be one. If you cannot build a Mosque, then fix up a room in the house of one of you to meet there every day to say prayers together, read the Quran and Tradition and talk on religious subjects."
(The Moslem Sunrise, Issue 2, 1921, p. 29)

Contribute to National Mosque Fund

Mirza Maghfoor Ahmad, Ameer, Ahmadiyya Movement in Islam, USA

October 8, 2023

Dear Respected Members of the Jamaʿat Ahmadiyya U.S.A.

السلام علیکم و رحمة الله و برکاته

When Hazrat Khalifatul-Masih Ayyadahullahu Taʿala Be Nasrihil-ʿAziz graciously visited the U.S.A. in 2022, National Majlis ʿAmila U.S.A. had the honor and the blessed opportunity to have a meeting with Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz. In that meeting, Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz gave the following directions for constructing and acquiring Mosques in the U.S.A.

"You should target how many buildings you will buy or construct, and then raising the funds should take place; otherwise, you may not be able to meet your objective. First of all, decide that you will construct two or three Mosques, and then you will know that you will need $6M, $7M, $8M, or $9M. This is how you set the target and appeal for the fund accordingly."

While following up on the directions of Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz, the National Mosque Committee identified the priority list of 6 locations in the U.S.A., and the National Majlis 'Amila approved it and asked the National Mosque Committee to plan the construction or purchase of the Mosques in these places.

It is important to mention that the National Mosque Committee would decide the planning, design, and size of all Mosques under this initiative. After primary determination, the National Mosque Committee would present the details to the National Majlis ʿAmila for approval.

The construction management from the design to completion would be handled by the National Mosque Committee, which would include the local President and local Property Secretary as part of that particular Mosque Committee when construction or purchase occurs. In other words, all these construction projects will be the responsibility of the U.S.A. National Jamaʿat and will be handed over to the local Jamaʿat administration after the completion of the projects.

To accomplish the above-mentioned plan, the National Majlis Shura has allocated $3M for the National Mosque Fund, which is part of our current National Budget approved by Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

Now, it is the U.S.A. Jamaʿat membership that has to donate to the National Mosque Fund to fulfill all our obligations to start these Mosques' construction and acquisition plans as per the instructions of Hazrat Khalifatul Masih Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

I invite you all during these historic moments and make a fervent plea to every member of the U.S.A. Jamaʿat to come forward and donate passionately to fulfill the obligations for the present and future needs of the next generations of the Jamaʿat Ahmadiyya U.S.A. purely seeking the pleasure of God Almighty.

May Allah be your Guide, Helper, and Protector. Ameen.

Wassalam
Khaksar
Mirza Maghfoor Ahmad
Ameer Jamaʿat, USA

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After the Promised Messiah (peace be on him), the continued system of Khilafat not only guides its followers but also shows others, including the opponents of Ahmadiyyat or those who are afraid of Islam, the true examples of Islamic teachings.

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper)
Friday Sermon

27 May 2016

Love For All
Hatred For None

**AHMADIYYA
MUSLIM COMMUNITY**
United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)